Some Remarkable Paſſages
IN THE
Life and Death
OF
Mr. John Maſon,
Late MINISTER of
Water-Stratford, in the County of *Bucks*.

With an Acccount of

What was taken by ſeveral that were at *Water-Stratford*, from Mr. *Maſon*'s own Mouth, and others deputed by him.

Drawn up by a Reverend Divine, &c.

Publiſhed to Preveut Falſe Reports.

With a Relation of the Preſent State of his Followers.

To which is added

The *Letters* Mr. *Maſon* ſent to ſeveral of his Friends, tending to promote the Power of Godlineſs both in Perſons and Families.

AS ALSO

Many *POEMS* which he Writ on Special Occaſions.

Never Printed before.

LONDON, Printed for John Dunton, who is removed from the *Poultry* to the Raven in Jewen-ſtreet. 1694. *Price* 1 *s.*

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To the Reader.

Christian Reader,

THE Reverend Mr. Mason *was prized by all good men, whilst he lived, for his* Exemplary Piety; *and much esteemed by all wise men that knew him, for his* Learning and great Humility; *And now he is dead, let not the* Reader *in this following Account*, &c. *expect any more than a brief Narrative of some of the most* publick passages of his Life, *which are publisht to prevent* False Reports, *and to contradict those lying ones, which have been so industriously spread abroad concerning him. But if before and since his Death, he should meet with that which is common to other men of* Wisdom and Worth, *in the World, to be traduced, and hardly censured, it would be no wonder* sore Eyes cannot bear the Light. *Men of corrupt minds and manners are most forward to oppose the Truth and its asserters. To say, he was without* Infirmities, *was to say, he was not a Man; for there is* no just man that sinneth not. *Let none think he was a perfect man; it is certain he was not; None are, not the best whilst cloathed with mortality.* Perfection is the Attainment and Blessedness of the other World, *and that too not till the Resurrection of the Dead. If little failures and* mistakes, *if* heats and weaknesses *were any Valuable Objection against the* Worth or Honesty of a person, *'twould be impossible to make any tolerable Defence even for many of those great men who were the happy Instruments of our* Reformation, *tho it may seem an excuse* dull and common, *yet there's none who does not find it Necessary on his own account*, that Allowances are to be made for the best of men. *Cranmer, and the rest of the Reformers, as the Learned Dr.* Burnet *observes*

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in his Letter to Mr. Thevenot, *tho we piously believe 'em* Saints and Martyrs, *yet never pretended to be infallible: They were Men, and so was* He. But I cannot but say, *he was an holy man, and a useful man, and one that God did own and bless by giving him* sundry Seals of his Ministry, *and making him a Spiritual Father to many. He studied that he might be fit to preach, and he preached with* Fervour, and Zeal, and plainness, *as one really set for the saving of himself and them that heard him. And let me* add to his commendation, *which too many may* read with a blushing Reflection; *He did teach by his Example as well as by his Doctrine; He that was a Light in the Pulpit was a Pattern out of it.* As to his holy Conversation, I do think it as well worth remarking as ever any man's was. *But for more convincing proofs of his* heavenly Frame of mind, *I refer you to his* Christian Letters and Poems, *and next to the following* Narrative, *as also to that* Sermon *of his which was lately printed, entituled,* The Midnight Cry, *&c. of which the World has seen a 5th* Edition *in a little time.*

Advertisement.

THE *Original Paper* (*Drawn up by a Reverend Divine*), giving an account of what was taken by several that were at *Water-Stratford*, from Mr. *Mason*'s own Mouth, and others Deputed by him; As also the *Original Letters and Poems* (writ with Mr. *Mason*'s own hand) inserted in the following sheets, are in the hand of *John Dunton*, where any who please may peruse them; by which they'l be thoroughly satisfied that this is an *Impartial Narrative.*

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AN

ACCOUNT

OF

What was taken by ſeveral that were at *Water-Stratford*, from Mr. *Maſon*'s own Mouth, and others deputed by him.

Drawn up by a Reverend Divine.

I. *Concerning Chriſt's Appearance.*

MR. *Maſon* himſelf ſaid, That on the 16*th* of *April* laſt, as he lay in his Bed (for being weary with Preaching that day, he went to bed before it was Night) not having any Imagination or Previous Thought, how if Chriſt ſhould appear, on a ſudden he had an Appearance of Jeſus Chriſt to him in a deep *Scarlet Robe* down to his Feet, far ſurpaſſing any thing in Nature; immediately his Eyes were carried from his Garments to

his Countenance, which was moſt comely and Majeſtick; Majeſty enough to ſtrike Terror into Ten thouſand Blaſphemers, and yet Pleaſant to behold: he ſays he was without fear or Raptures of Joy at this appearance, and it did end without Prayer or praiſes, no ſooner was the Appearance over but his Imagination ſunk and he could no more that night recall to mind, what he had ſeen, next day all came into his mind which broke him all in peices. Upon giving this *Relation* he was ask'd *whether* he thought this *Appearance* was ſome ſhape aſſumed, or the Real perſon of the *Mediator?* to which he *Anſwered*, that it was the real perſon of the *Mediator*, that was at the Right hand of God; And further Added that the *Ark* of the *Teſtimony* had *appeared* in the *Temple* of the *Lord*, and ſaid that with thoſe Eyes of his he had ſeen the holy one of *Iſrael* face to face as plainly as he ſaw the face of any perſon in the Room *ſtedfaſtly looking* upon them, it was asked Mr. *Maſon*, whether it were *lawful* for perſons to leave their ſecular concerns and come and reſide there? at firſt he ſeemed to be *diſpleaſed* at the *Queſtion*, and ſaid, 'twas not fit to be asked, but *afterwards* replyed in an ordinary Caſe, it was not *Lawful*, but that in an *Extraordinary* it was; and further added, he that hath been waiting for his Friend a long time, ſhould he not wait upon him when he was come? ſo theſe Poor ſouls have been waiting for Chriſt a great while, and ſhall they not wait upon him now he is come? God will ſo open the eyes of his *Miniſters* in theſe *Nations*, that they ſhould not only come thither for ſafety, but to pay homage to *Chriſt*; he ſaid further, that this Nation ſhould be turned into a *Lake*, and God's *Lots* are *gathered* out of it, he ſaid *further*, that he was as truly a *Prophet* as the *Prophet Iſaias* was; and he ſaid further *Concerning* the *Appearance* of Chriſt,

that

that he had proteſted it, and ſworn it and was ready to ſwear it again, but he thought there was no need of it; he did further add, that the *Teſtimony* was declared, received, believed, the Saints were *Gathered*, Chriſt was come. *Thus far Mr.* Maſon's *own words.*

What follows was by *Valantine Evans* and Mrs. *Margaret Holms*, his ſiſter in Law, deputed by him, being ſo faint that he was not Capable of further diſcourſe.

1. *Concerning Chriſts Perſonal Reign*, Mr. *Maſon* doth not aſſert Chriſts viſible Preſence the Thouſand Years, nor the time of his viſible *Appearance*, but that the Glory of Chriſt ſhall ſo light the *City* of the new *Jeruſalem*, that tho there be Sun, Moon, Stars, and Candles, yet there will be no need of them.

2. Concerning *Elias*, Mr. *Maſon* doth poſitively aſſert himſelf to be the *Elias*, *Meſſenger*, or *Harbinger of Chriſt*, and that he, as *Elias*, hath delivered his Meſſage, and finiſhed his Teſtimony, which has been Four Years a doing, and has but little more to ſay to them.

3. *Concerning the place of Chriſt's Appearance.* That that Town (viz. *Water-Stratford*) was the place where Chriſt would viſibly appear, and where all the Saints of God in this Nation ſhould be gathered together to him; and that Chriſt was already come, and was not only Really, but Perſonally with them, tho not Viſibly. They repeated it over and over, *He is come, He is come.* And they ſaid, that that place ſhall not go under the Name of *Water-Stratford*, but of *Zyon.* They do not aſſert, That the Saints of God ſhall be gathered to that Houſe or Yard, but thereabouts; and from thence be carried away to that ſpot of ground that was fifteen Thouſand Furlongs ſquare; and at their going along the *Gentile* Believers would come in to Chriſt, and the *Jews* would be converted.

4. *Concerning having Things common amongſt them, and Proviſions.* They had all things common among them, at their firſt coming together, which was *Thurſday* in *Eaſter* Week. They had 50 *l.* worth of *Cheeſe*; And they have now (the *Tueſday* ſeven-night before *Whitſuntide*) 6 Fat Cattle, 60 Fat Sheep, 6 Milch Cows, 30 quarter of Wheat, beſides other Proviſions. Their Beds are in the Houſe, ſeveral in a Room, and many in the Barn that is near the Houſe, which is not able to contain them. They ſay, *that when what they have is ſpent, God will either provide for them in an ordinary, or an extraordinary way; their Bread ſhall be given them, and their Water ſhall be ſure.* There is no Work done amongſt them, but what is concerning Houſhold Affairs, as waſhing, brewing, dreſſing of Grain, threſhing, milking, and dreſſing of Meat.

5. *The Number of perſons,* They ſaid, there was near 100 of them, Ten whole Families, more Women and Children than Men, ſome ſmall ſucking Children. They told us, *That one man of their company, as he was going to his own Houſe from* Maſon's, *not being quite brought off from the World, had an Appearance of Two Angels in White, one before him, and the other behind him, being at that time within a mile of his own Houſe, which was* 5 *or* 6 *miles from* Mr. Maſon's; *by which appearance it was given in upon his mind, that he was to return back again to* Mr. Maſon's; *and accordingly did return that Night, the Angels accompanying him till he came within a mile of* Mr. Maſon's *Houſe, only as he went through a Town they diſappeared.*

6. *Concerning their Employment.* Mr. *Maſon* did preach Twice every day while he had ſtrength. There was Prayer among them in common every day. They had liberty every one to retire by themſelves as oft as they pleaſed. There was continual ſinging, and intermixed dancing by Men,

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Women and Children, Night und Day, with clapping of their hands, except at Meals and Prayer; when ſome gave over others began, every one being at liberty to begin and leave off when they pleaſed, the Lords ſupper they ſay as to them is at an end, Chriſt being, Come; They do approve of all ſorts of Muſick, whatever the Muſitioners were, they did uſe it occaſionally, as perſons came that had skill, and ſaid they found great raiſings of their *affections* by it, *Particularly* they uſed the Tabret and the Pipe.

7. *Concerning their Dying.* Mr. *Maſon* himſelf was aſſured that he ſhould not dye, Chriſt being come he ſhould Reign with him a thouſand years, ſundry of his followers were of the ſame mind with reſpect to themſelves. *Valentine Evans* being asked whether he thought he ſhould not dye, made Anſwer ſtriking his hand upon his breaſt, *by grace I am aſſured I ſhall never dye.* Though Mr. *Maſon* was as weak as poſſible, yet they preſumed on an aſſurance of his Recovery.

8. *Concerning Antichriſt.* It being urged that *Antichriſt* was not fallen, nor the *Turk* down, both ſuppoſed to be preliminary to the Coming of Chriſt, they Replyed *Antichriſt* is fallen, and the *Turk* is thrown down in the ſpirit and myſtery, Miniſterially fallen, the decree is declared from the *Throne* of the eternal God, tho not Executed; Chriſt takes Poſſeſſion of his Kingdom, when there are a great many things that do offend, but he will Purge them all away.

A further Account of several Remarkable Passages *in the Life and Death of Mr.* John Mason, *late Minister of* Water-Stratford, *as they were sent in a Letter (by his Sister in Law) directed to a Friend in* London.

SIR. *May* 28. 1694.

I Humbly thank you for your last, which was a comfort to me. I bless God my Spirit is very composed under this Tryal that the Lord has laid upon us, and well satisfied that God will provide for his Children, and also take care of his own Cause: What was of Man will certainly fall to the ground, but what was of God will stand. The Faith of *the Kingdom, and coming of Christ*, was built upon the Word of God through the Spirit, blessed be God, and tho *Heaven and Earth pass away, not One Tittle of the Word shall.* So that tho the *Messenger of God* be taken away, the Faith abides where it did still. My Brother declared 3 weeks *before* he sickned, and many times after, over and over, That he had fully and wholly declared the Message that the Lord had sent him upon to the world, and that the Doctrine of the Kingdom was quite finished: He had nothing

thing more to deliver. *The Lord*, ſaid he, *will take the matter into his own Hands, and Viſibly execute and perform what he ſent me, as his Meſſenger before his Face to declare.* He alſo added, *That he ſhould ſoon be parted from us, for a little time, and that he ſhould quickly converſe with his ſweeteſt Jeſus face to face, and be changed into his Image.* He alſo ſaid to me, and our Friends, *I am the freer to diſcourſe with you to Night, now we are together, becauſe I have but a little, very little time to be with you.* He alſo ſaid the ſame a few days after to the Society that was gathered here: And the laſt Lord's Day that he was at Church, being as well as many months before, for any thing we perceived, he told me that Evening to this effect, *That it was impreſt upon him whilſt at Church, and more ſince he came home, that God had now done with the Goſpel alſo in this place.* And ſo it has proved. The firſt Day that he was taken ill, being the 23 of the laſt month, this Scripture, he ſaid, was powerfully ſet home upon him, and conſtantly during his ſickneſs, *Thou ſhalt this day be with me in Paradice.* The firſt week of his illneſs he told his ſiſter, that was going ſome Diſtance from him, *That, bleſſed be God, he was much better, but never ſo near death as now*; but ſaid, *when you hear of my Death, be not troubled, but ſtand ſtill, and ſee the ſalvation of God.* He conſtantly affirmed, *That he was the Meſſenger ſent of God, and that the Work of the Lord would ſoon break out, and God would Vindicate his own Cauſe Viſibly.* He alſo teſtified to the laſt, *That he had ſeen the Lord in a Crimſon Robe, with great Majeſty, and Sweetneſs, and Beauty.* There was nothing ſpoke, as Reports ſay, nor ever any day prefixt by this Holy Man at all. After the firſt 2 or 3 days of his illneſs, he began to tell us how God had filled him with a ſenſe of his Loving Kindneſs. Such Degrees of

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comfort was poured into his ſoul, that he knew not ſcarce how to contain it. His conſolation from God was ſo wonderful, that we queſtion whether ever Heaven was ſo glorioufly begun upon any man on Earth before, as it was in him, for moſt part of his Illneſs, and till the laſt; for the laſt words he ſpake to us were, *how he was filled with the loving kindneſs of God.* And I deſire God may have all the Glory for ever. We moſt of us lived in the expectation of his Life till near the Laſt; Our eyes were as it were holden, notwithſtanding what words we had had from him. He had formerly ſaid, *That thoſe that continued till Chriſt came ſhould be changed, but not by Death.* And in his great Illneſs, 3 quarters of a year ago, he ſaid, *God had, through Grace, aſſured him, That he ſhould not die, but recover, from 2 or 3 Scriptures that were powerfully ſet home upon him;* One was Pſ. *Thou ſhalt not die, but live, and declare the works of God,* And Iſa. 33. and 17. *Mine eyes ſhall ſee the King in his beauty.* And another, *That he ſhould ſee Chriſt here;* which was performed to him. And alſo, *He had quite finiſhed the work of the Lord;* as it is in the Laſt of *John, This ſaying was amongſt the Brethren, That that Diſciple ſhould not die;* tho they had it not ſo from him, but miſtook; ſuch poor creatures God hath ſhewed us to be. I deſire we may lie low; for no longer than God ſtands by us, but we ſhall err either on the one hand or on the other. The Compxny, moſt of them, continue here, ſaying, *They ſaw their call clear to come,, and till God ſhews it them ſo to go from hence, they think not to do it.* They go on with Repetition, Prayer and ſinging. What was more performed formerly here, was done ſolemnly to the Lord, and not as Reports ſpeak. But I think not to enter upon vindicating him nor others, believing that God will certainly do it; and I doubt not but the 4 years *Miniſtry* will be ſpread before

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all eyes. What has been delivered is nighted, and when it is ſeen, none ſhall be able to ſay, *that it is not founded upon the Scripture*, or *that the ſpirit of God was not his guide*, or *that they proceeded from a diſordered Brain*; For bleſſed be God he never had one tittle of it in all his Life; and I dare appeal to Miniſters and Profeſſors, in that City, whether they do know what was delivered, and how proved from Scripture by him here. They muſt anſwer, they know not. It is true, the things were great we read of the myſteries of the Kingdom, and ſuch were thoſe that other Divines were not enlightned into them; They know there is Diverſities of giſts, and God gives ſpecial Grace to whom he pleaſeth; None muſt enjoyn God his way, nor appoint him who he ſhall ſend or teach: He hath taught ſuch, *That no fleſh ſhall glory in his ſight.* And what other Divines laid by in Scripture, to be done before Chriſt's Coming, God cleared to him by his Spirit, was done in Spirit and Myſtery, and by his *declared Decree*, by *a ſpecial meſſenger*, and *all things reſtored in a miniſterial way*; and ſo it has been ſaid, *all things are done*, and upon the Word and Honour of God. We have an unveiled Chriſt, but *his coming is expected by us*, as the Scripture ſaith, as *Lightning.* This Doctrine hath met with *hard uſage* from the world; the Devil hath roared againſt it, and the whole Nation hiſs'd at it; the wicked have meaſured hard meaſure to *themſelves*, and the good people laid *themſelves* in that poſture, *that free Grace ſhall be ever glorified in their deliverance*, was often the words of that Holy Man; And, *the world was to run dregs, and be in the very poſture it is now in. When he comes, ſhall he find Faith? And they all ſlumbered and ſlept.* His Laſt Advice to ſpectators, was, *Go home and ſearch if you have Oyl in your Lamps; The time is at the very door that there will be no Courage but Faith, no ſtrength but Chriſt. You have time lit-*

tle enough, none to loſe: And for thoſe that have an intereſt in Chriſt, it is high time for you to be trimming your Lamps; for I have ſeen the Lord. And, *let this Land, which will be as* Sodom, *tremble; for it is not a ſmall thing that God came down.* But it is time to conclude, a great Pillar of the Goſpel is fallen, as any *the Church had*, for his Age. But we expect a moſt glorious iſſue of this ſeeming Dark Providence: Not that his Death is a ſtep backward. You conclude the Beauty will appear from the Providence, but I believe *our Thoughts are not led to one and the ſame thing.* Pray accept my hearty ſervice, *&c.* From, Sir,

Your Humble Servant,

M. H.

The Preſent State of Mr. *Maſon's* Followers.

Since the writing of this account by Mrs. H. *how they then ſtood upon Mr.* Maſons *death, we have received this following relation of their preſent Circumſtances, inſtead of Breaking, as 'twas expected upon Mr.* Maſons *death, they Continue ſtill together, and are reſolved ſo to do, fully perſwading themſelves that they ſhall ſee a full iſſue of their expectations, according to the aforeſaid ſcheme laid down by* Mr. Maſon; *they continue together in a Body at* Water-Stratford, *and reſolve to do ſo till the* 25*th of* November *next, the utmoſt time which by Law* Mr. Maſons *Relations can keep the Living, and to that purpoſe have lately laid in* a new ſtore of Proviſions, *and upon their being asked what they deſign when that time is expired? their anſwer is to this purpoſe, that they ſhall have*

have no occaſion for the place after that time, as fully beleiving Chriſt will come *before, ſo that when they ſhall be diſplaced by time, it may be a means to convince them that they are in an error.*

The Letters *Mr.* Maſon *ſent to ſeveral of his Friends, tending to promote the Power of Godlineſs, both in Perſons and Families.*

LETTER I.

My *dearly beloved Friends in Chriſt,*

I Rejoyce in God who has called you into the fellowſhip of his Son our Lord Jeſus Chriſt, and into that grace wherein ye ſtand Let us remember, we were by nature the Children of wrath even as others, we might have been caſt into Hell long ago. Were we not provoking ſinners? O how often did the Lord call upon us and we regarded him not. But did the Lord ſtand and knock and call till he made us anſwer, ſpeak Lord, for thy ſervants hear? Did he give us ears to hear? Would he not let us alone till he had won our hearts? O Bleſſed be his Name, we might have been blaſphemers, perſecutors, haters and diſpiſers of that which is good at this day; we might have counted the life of Religion, madneſs, praying and profeſſing of Religion, fancy and folly; we might have been left to our ſelves; All our hope might have been in this life, all our comfort in this world, all our confidence in creatures, and all our heaven upon earth. Has the Lord cauſed us to know better things? O let us admire his free grace now and for ever. My Friends, conſider how great things the Lord has done for you. Call to mind your former Experiences, and Live as thoſe whom the Lord has redeemed by his

Blood. Now you must look upon your selves as the Lord Christ's, and not your own. Consider from what you are called, and to what you are called. Would you live Holily, observe these Rules, Live in the Eye of God, observe the Example of Christ, consider the fruit and end of things; the fruit of sin is shame and sorrow: sin is a Viper in the end. But the fruit of Righteousness is Peace, Holiness is eternal Life in the end. 4. Bind the Commandments upon your hearts. 5. Shun the Appearances of the least beginnings of sin. 6. Be fervent and frequent in secret Prayer. My Friends, would you live comfortably, take these Directions, 1. Live not so much upon the Comforts of God as upon the God of Comforts. Be afraid of Unbelief; that is a great sin. Do not greaten your sins above God's saving power. Labour and believe upon the Word firmly and constantly: Trust perfectly to the Grace and Mercy of God in Christ. *I will trust in the mercy of God* (saith *David*) *for ever and ever*, Ps. 52. 2. Beware of sin, especially of wilful sin; for that will bring a cloud, and make a breach between God and the Soul. 3. Do *not mind earthly things.* O take heed *of unlawful affections, of an unlawful carriage* of the heart about *lawful things.* 4. Examine the ways of your heart daily; search your selves; *What sin have I committed? What duty have I omitted this Day?* Every Night look back upon the Thoughts, and Affections, and Speeches of the Day past? Confess your failings over the Head of the Scape-Goat. This is another Necessary Means to keep your Peace with God, and to walk comfortably before him, and *I* pray observe it. 5. Examine your heart further, and consider the gracious actings and workings of God's blessed Spirit within you, what good thoughts, what good desires, aims, resolutions has God put into you; Consider what out-goings of your heart after God there have been, what incomes and influence of his grace. Daily examine your hearts for these things: And give God the glory of all the gracious workings of his Spirit in your Souls. 6. If you would walk comfortably with God, mind not what is forged, but what is written; heed not every fancy that the Devil darts into you; for then you lie at the mercy of your Enemy; but keep close to the Written Word of God. *Thus it is written*, said our Saviour to Satan the Tempter. So much for comfortable walking.

Dear Friends, Would you walk peaceably and charitably, take these

theſe Rules, 1. God has called you to peace. 2. When Chriſt was reviled, *he reviled not again.* 3. If others neglect their Duties to you, yet do not you neglect your Duties to God, nor to them. Let not another's ſin cauſe you to ſin. To render railing for railing, is to return ſin for ſin. 4. You muſt ſhew your love to God whom you have not ſeen by your love to your brother whom you ſee daily, ſhew your piety by your charity. 5. An unbridled Tongue is a ſign of an unſanctifyed heart. They that have not a dram of grace to tame their Tongues ſhall one day want a drop of water to cool their Tongues. 6. Do good to others, if they do not thank you for it, yet God will Bleſs you for it. The leſs reward you have on earth the greater ſhall your reward be in Heaven. As the leſs wages the ſervant takes up within his year, the more comes in at the Years End. *Dear Friends*, would you be *conſtant in good ways and purpoſes*, take *theſe Directions*, 1. You have engaged your ſelves to God, and therefore you muſt keep your ſelves from Idols; You have given up *your Names to God*, and you muſt give up *your Hearts to God:* You have made a Covenant with God by Sacraments, if Satan or the World are Suiters for *your hearts*, tell them, *you are already diſpoſed of, you are pre-engaged to God, you have choſe your God, and you muſt not think of changing your God.* 2. Whither will ye go from Chriſt? Where do you think to find *ſuch another God as your God? ſuch another Friend as Jeſus Chriſt?* 3. It is good to draw near to God, and yet better to draw nearer to God: ſtill the nearer the better: one may ſee an end of earthly perfection, but there is no end of the perfections of Jeſus Chriſt. 4. Be downright for God and you ſhall find ſoul-heartening comfort in God that ſhall keep you cloſe to God. 5. Walk humbly with your God, that is the way to walk cloſely with your God. If a Chriſtian be humble, he is a Chriſtian indeed; God will not ſuffer ſuch a one to be tempted beyond his ſtrength 6. Let not opinions ſwim in your head; that will make you fall: Let the great things of Religion ſink into your heart, and that will make you ſtand. 7. Be content, yea willing to ſuffer for Chriſt, who did ſo contentedly and willingly ſuffer for you, and if you ſuffer with him you ſhall be glorifyed together.

Now my dear Friends, the Lord be with you all. I beſeech him to ſtrengthen, ſtabliſh, confirm and ſettle you, and to preſerve you all to his holy and everlaſting Kingdom through Jeſus Chriſt our Lord, in whom I am, *Your Faithful Friend.*

LETTER II.

Dear Friend in Chriſt,

I Long to hear of the ſtate of your Soul. O lay *hold upon the Lord Jeſus Chriſt* by a True and Lively Faith. He is an *able, willing, only Saviour, the Soul's Reſting Place, the Soul's Dwelling Place, the Soul's Hiding Place.* O that you may be *hid in him now*, that you may be *found in him at laſt.* Sin muſt *drive us to him, and not from him*; we *need him* infinitely; we are like *Peter* ſinking into the waters, *Save, Lord, or we periſh.* Chriſt or Hell muſt be our Portion for ever. Chriſt is our only Ark to ſave us from periſhing. Every Soul will be uncaſed e're it be long; and then it will appear whether they ever applied themſelves ſeriouſly to Chriſt. There is *no Condemnation to them that are in Chriſt Jeſus:* Nothing but *Condemnation* to them that are out of Chriſt Jeſus. Faith makes Chriſt ours. This conſiſts in *Self-denial* and *Self-reſignation:* We muſt ſee our ſins ſo far as to abhor our ſelves, abhor our ſelves ſo far as to deny our ſelves, deny our ſelves ſo far as to reſign our ſelves up into the ſaving Arms of an Only Saviour. They that do this are *pardoned, ſanctified, ſaved for ever.*

Now let me intreat you to ask your own Heart ſome Queſtions:

1. *Hath ſin been laid to my Heart? Hath it been my greateſt burthen?*

2. *Have I confeſt my particular ſins, and the ſinfulneſs of my Nature with ſorrow?*

3. *Have I been forced to make my Appeal to Chriſt, knowing that I am loſt for ever, unleſs he freely ſaves me? Have I cri-*

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ed for a Christ, as a condemned man for a Pardon?

4. *Do I believe that he is able and willing to save me? Do I believe that he that spread his Arms on the Cross to die for me, spreads his Arms now in the Gospels, and in Heaven to save me? Have I pleaded his Promises? O what a precious promise is that,* John 6.37. *Him that cometh unto me, I will in no wise cast out?*

5. *Have I had joy and peace in believing? Hath Christ relied on, calmed and quieted my poor troubled, afflicted soul?*

6. *Do I love Christ more than Riches, Honours, Pleasures? Do I love all his Ordinances? Do I love all his Saints?*

7. *Do I hate sin in its self? Do I hate sin in my self? Do I hate every sin, every false way?*

8. *Do I unfeignedly, intirely yeild up my self to the service of my Saviour?*

If your Heart answers to these Questions, happy, happy are you that ever you were born.

O my Friend, I commend you to Christ, the Lord follow you with the motions of his Spirit, that you may follow him with continual supplications in the Spirit, that of the fullness of Christ you may receive Grace for Grace. The Peace of God, and the God of Peace be with you; with mine and my Sisters Love, desiring your Prayers. I rest,

Your affectionate Friend in Christ,

Jo. Mason.

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LETTER III.

My Dear Friend, *Water-Stratford.*

I Hear the Hand of the Lord is gone out againſt you. O *hear the Rod, and who hath appointed it. O turn to him that ſmiteth you.* It hath pleaſed the Lord to take away the Earth that lay next your Roots: He hath been digging about you, pray now that you may be *fruitful.* Now fly from the wrath to come and lay hold on eternal life, now let the buſineſs of your ſoul, be the buſineſs of your life. Open your doors to Chriſt, invite him to dwell among you, by worſhipping him in your Family: Whilſt your hand is in the world, let your heart be in Heaven: O lay up for your ſelf a Treaſure in Heaven. What is the world! ſeek things above. If we be not ſure of Chriſt, what are we ſure of! If young ones die, how long have we to live? O ſtrive to enter into the ſtrait Gate, ſearch and try your ways; conſider in the Lord's Fear wherefore he hath thus contended with you; Repent of every ſin your Conſcience ſets before you; confeſs ſin, earneſtly plead the Blood of Chriſt now the Lord hath a Controverſy with you; humble your ſelf under his mighty hand; cry for the blood of ſprinkling, never reſt till your Pardon be ſealed through the *blood of Chriſt.* Your ſiſter *Ann* is with her Maſter at *London.* Our kind Reſpects from hence to you and your Wife. The Lord pity you in your great afflictions, and every way bleſs you. I am,

Your Loving Friend,

Jo. Maſon.

LETTER IV.

My Reconciled and Dear Friend,

THese are to thank you for your pious and kind *Letter*, and to assure you of my hearty affection towards you and yours: For why? Had you been a perfect stranger to me, if I did but hear that there was such a one as lov'd Christ in sincerity, and earnestly desired more communion with him, a deeper sense of his *Love*, and a larger communication of his *Graces*, I should be very unworthy to *deny my Love and Respect to such a worthy Object*. But since I have had the spiritual benefit and comfort of your acquaintance for divers Years together, wherein we took sweet counsel together, and walked to the *house of God as good Friends*, where we were *mutually refreshed by the Word and Bread of Life*, eating of the same spiritual meat, and drinking of the same spiritual drink, and receiving sweet Pledges of our eternal *communion with Christ*, God forbid I should be wanting in any Office *of Christian Love towards you and yours*. Nor do I esteem your *Jealousie* to be any other than a fruit of your abundant *Love*, which is not utterly lost, tho I confess with shame, *I* fall short of that necessary *Gospel Duty of Brotherly Kindness*, as I *do of all others*, which I beseech God to cover with his mercy in Christ. The *Lord enable me to run with Diligence and Patience the Race which he hath set before me*. God be merciful to *Little Lynford*, which is left *as Sheep without a Shepherd*. But if they hunger and thirst after the *Word of Righteousness*, they shall be filled. I hope when I have *Leisure and Opportunity*, *I* shall not be wanting to them. The *Lord comfort* their hearts. I and my Wife remember our hearty Respects and Service to *you and yours*. God has been infinitely merciful to us, and hath given us a Daughter (now called *Martha*). I hope he will perfect his mercy towards us: We are full of his Mercies. O that we were full of his Praises. My Prayers are for *you and yours*, whom God bless, preserve and keep. O that all his ways might be Mercy and Truth toward you. Cast not away your Confidence, which hath so great recompence of reward. The *Life of*

Sense

Sense is a *troublesome disquieting Life*; for what doth *Sense discover but Vanity and Misery?* But the *Life of Faith* is a *comfortable Life:* for Faith makes *glorious Discoveries of God and Christ, Saints and Angels, Rest and Peace,* and *Life for ever.* Nothing troubles you when you are above. Keep where you are well. I remain,

Your Truly Loving Friend,

John Mason.

LETTER V.

Dear Friend,

THO Providence hath separated us, yet it refresheth me to think upon *you*, and that I am interessed in *your Prayers*, as *you are in mine.* Well, if we are met in Christ, we shall meet upon the Bench in the great Day of Assize, and *before the Throne of Glory in our Father's Kingdom.* In the mean while our God is with us both, whilst we are with him. In his presence is the *fullness of Joy.* It is not so much the change of Place, as the *presence of God*, which makes Heaven: There is Heaven where God shines and manifests himself; when a soul can say, *I would not go to Heaven, if it were not to meet God there: and if I should be cast into the flames of Hell, I could not find in my heart to blaspheme God*; The Exercise of such a Meditation will mightily help her against temptations. Many a good Soul doth not know how much she loves God, but when she feels that affection stirring within her, O then she is in a new serene, comfortable Frame, Satan flies, *Perfect Love casts out Fear. Love God*, and *praise God*, and all is at peace. Nay, admit the Soul has not got full assurance of her pardon, yet if she sets down this Resolution, *Let God be glorified, whatever becomes of me, let the Angels praise him, let the Saints praise him, let the Jews and Gentiles be called in to praise him, let Eternity praise him, and if it may please his Divine Majesty, let my poor unworthy Soul praise him, and be a praise to his Grace for ever and ever:* It must needs be an happy Soul that breaths forth into the

the Praiſes of God, aſcribes all Glory to God, and can ſing,

The glory of my glory ſtill ſhall be,
To give all glory and my ſelf to thee..

The *Lord* put and keep our Hearts in a praiſing frame. O how well does the Angelical, Evangelical Diſpoſition befit and become thoſe, who of Sinners are made Saints; of Enemies Children, of Heirs Slaves, of burning Brands ſhining Stars. We have been Children of Wrath, we might have been Veſſels of Wrath. When we conſider ſeriouſly what we have been, and what we might have been, nay, what we muſt have been, if infinite Mercy had not prevented; as the *Lord* was ſeen in the Mount, when *Iſaac* lay bound upon the Altar, Mercy came in betwixt the Knife and the Sacrifice; inſtead of being whip'd, how nobly pardon'd and promoted, raiſed from Devils to Angels company, from the loweſt depth to the greateſt heighth: This is matter of Admiration, not of Expreſſion. If we had as many Tongues as we have Veins or Drops of Blood, they could never utter the thouſandth part of the due Praiſes of *Divine Grace*. Let us now magnifie the *Lord*, and exalt his Name together. O the heigth, and breadth, and depth, and length of the Fathers Love! O the infinite unſearchable Riches of *Free Grace!* O the tremendous Myſtery and unvaluable Mercy of the Incarnation of the Son of God! O the ſtupendious Humility and Condeſcenſion of eternal Glory and Omnipotency! O the unparallel'd Love of a dying Saviour! O the ſweet heavenly Communion of the bleſſed Comforter. *Lord*, what do theſe things mean? *Lord*, what are we? or what is our Fathers Houſe, that thou haſt brought us hitherto, that thou ſhouldeſt make thy ſelf glorious in our Glory, who had made our ſelves vile in diſhonouring thy Name? O let us give him our very Souls that has redeemed them by his Blood; for it is fit he ſhould have the utmoſt of ſo dear a Purchaſe. Farewel my deareſt Friend in the *Lord*, In whom I am

Stanton, Octob. 19. 1672.

Your true Friend,

John Mason.

LETTER VI.

My dear Friend,

THO we be parted upon Earth, I *hope* we ſhall meet in Heaven; tho *our Work ſhould not lie together in the Lord's Vineyard*, yet I hope we ſhall *ſup together with Chriſt in the great Hall*; tho we *do not ſojourn together*, yet I hope we ſhall *dwell together to all eternity*; if we ſhould never feaſt together any more *upon the Word and Sacraments*, yet I hope we ſhall eat that Bread, and drink that Wine which is *for ever New in our Father's Kingdom*. Be of *good comfort* (Siſter) it is but yet a very little while, and *he that ſhall come, will come, and will not tarry*. We ſhall be welcome at home, however it fares with us in *our Journey*. Remember the Apoſtle *Paul* had *no* certain Dwelling place; nay, *our bleſſed Saviour had not where to lay his Head*: We may be *poured from Veſſel to Veſſel*, and *toſſed to and fro upon this* Ocean. It *will not be long*, I hope, e're we be fixed in *our Harbour*. My Prayers are and ſhall be for thee, *that God would diſpoſe of thee to his own glory, and thy comfort*. Let *not thy heart be troubled, thou believeſt*, &c. I ſaw *your Mother* yeſterday, and ſhe was in *good health*, as we are all here, bleſſed be the *Lord*. I ſhould be glad to hear of *your welfare*. I reſt,

Stanton, Decemb. 8. 1673.

Your Friend in Chriſt,

John Mason.

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LETTER VII.

My Dear Friend in our Dearest Lord,

THE Lord embrace *you and your precious Child in the Arms of his everlasting Covenant and sweet Love.* My dear Friend, let us live upon Christ. *All* is in him. O let us live at the Fountain-head; Let us *receive of his fullness grace for grace:* For it hath pleased the *Father, that in him all fullness should dwell.* Where shall we have Light, Quickening, Strength, Joy? To Christ we must go, he is full and free, and him hath God the Father *sealed.* My Dear Friend, There is not a Case in us, but there is an *answerable* Cure in Jesus Christ. O *let us love him with a most inflamed Love,* and serve him with a *most enlarged, unwearied Spirit in his own Strength*; and *let us look up to him for grace,* to be prepared for him; for he is ready to be *revealed.* He will gather his Friends and scatter his Enemies. Now *let all Knees bow to him,* and *all Tongues confess to him*; *for worthy is the Lamb that was slain, to receive Power and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.* Amen, Hallelujah, Hallelujah, Hallelujah, *now and ever* Amen *and* Amen.

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LETTER VIII.

My Dear Friend in Christ,

THE Providence of the Lord extends it self to every thing, but there is a special Providence over the Children of God, 1 *Tim.* 4. 10. The Providences of God to the Children of God are *Purchased Providences, Sanctified Providences, Soul Providences*: They are Ordinances to them, Instruments of good to their Souls. Again, The Providences of God to his Children, are Promises fulfilled, *Psal.* 25. 10. Again, The Providences of God to his Children, are the Fruits and Answers of Prayer. Again, The Providences of the Lord Stear the Children of God Heaven-wards. Again, The Providences of the Lord combine and joyn their Forces for the good of every sincere single-hearted Believer, *Rom.* 8. 28. My Friend, This I trust is your Happiness that you are under the Eye and Conduct and Tuition of a Fatherly and Special Providence. Let us answer the Call of Providence, which is to Watch, Pray and Believe; And let us expect good Things from a good God; and great things from a great God, through our faithful and dear Mediator, who ever lives to make Intercession for us. I suppose you may have heard that our Friend *Mary Tomkins* is gone to her Eternal Rest; she Died Triumphantly. O! said she upon her Death-bed, *What Things have I seen!* *Ann Kemp* asked her, Hath the Lord given thee a glimps of Heaven? *I cannot tell*, said *Mary*, *Whether it be Heaven or not, but Joyes, Joyes, such things as never Mortal Eye beheld. I have Fought the good Fight.* And so she went on in Heavenly Expressions. O! What cause have we to bless the Lord, that she who was Afflicted and Tossed with so many Temptations in her Life time, found Joy and Comfort in a Dying Hour. The Lord was nearest to her when she needed him most. My Wife remains as formerly, I hope, through the goodness of God, not worse. I desire the continuance of your Prayers for us. Our other Friends at

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Stratford are well, and so at *Horsham*, only Goody *Abbot* is Afflicted as formerly. The Lord be with your Spirit. No more but our Loves. In haſt, I reſt

Your Affectionate, Faithful

Friend in Chriſt,

J. M.

LETTER IX.

Dear Friend,

THO I am but a weak Interpreter of the Scriptures, and eſpecially of thoſe hard places which are liable to ſo many different *Tranſlations* and *Expoſitions*, as that is *Pſal.* 11. 3. Yet that I may not be thought to ſlight your Requeſt, whoſe profit I am bound to ſeek; I will tell you what ſeems to me to be the true ſenſe of that Text: Not that *David* here doubted of Gods Word, as if it were not a ſufficient foundation for him to build upon; for in this *Pſalm* we find him very much believing and confident in his God, from the beginning to the end. I think rather this was part of the ſpeech of his carnal Counſellors, who had bid him *fly as a Bird to his Mountain*, in the firſt Verſe. And they gave this Reaſon for it in the 2d. verſe, *For lo, ſay they, the wicked bend their Bow*, &c. But he ſcorns their carnal Counſel in that Word, *In the Lord put I my Truſt.* But they continue their ſpeech in the 3d. verſe, *If the foundations be deſtroy'd, what can the Righteous do*; As if they had ſaid, The Forreſts, Mountains and Caves are your ſtrongeſt holds; keep to thoſe foundations; hold you there, or you will Periſh, tho your cauſe be never ſo Righteous. Holy *David* diſdains their carnal Advice, as you may Read in the next verſe. There is a God in Heaven that takes notice how things are carried in the world, that will favour the Righteous (tho he try them for a while)

but

but he will utterly destroy the Wicked, and shew them no mercy, which is the meaning of the 4th verse, and of those which follow to the end of the *Psalm*. And this is the most Natural sense, which upon serious consideration, I can fix upon this Portion of Scripture; not but that I am willing to be Informed by any one of a better Interpretation. My dear Friend, It pities me to read your Complaints. The good Lord, if it be his Heavenly will, restore you the Joy of his Salvation. Self abasing and constant waiting upon God in his own Blessed ways are approved means to recover lost Comfort. My Prayers are and shall be for you; with mine and my Wives hearty Love to you, and all our Christian Friends with you, or near you. I rest,

Water Stratford,
Aug. 10 1675.

Your Assured Friend,

John Mason.

LETTER X.

My Dear Friend,

CHrist be your Soul's comfort: Though he has taken away your Husband, the desire of your Eyes, with a stroke, he hath promised, *that his Loving-Kindness he will not take away.* The world is full of changes, but our God is unchangeable. Common Mercies are sweet Mercies, but Covenant Mercies are sure Mercies. Christ is faithful; he ever lives: And *because I live, ye shall live also,* saith our blessed Saviour. The Lord support and comfort your heart under this heavy hand of his which he hath laid upon you. O that it may bring your soul nearer to God and to Jesus Christ! O that that Providence which hath wrought Death in your Husband, may work Life in your heart. Hate sin, overcome the World, love Christ, mind Heaven and heavenly things, my dear Christian Friend. I have great hopes that your Soul is safe, however it may please the Lord in his wisdom to deal with your Body and Family. Submit your self chearfully to his will and plea-

sure,

ſure, and ſay, *Lord, here I am, here is my family, do with me what ſhall ſeem good in thine Eyes.* The Lord be gracious to you, The Lord be gracious to *Haverſham.* The Lord awaken the hearts of the People. O that they might repent quickly, becauſe Wrath is gone out from the Lord. The Lord ſtay his hand, if it be his Will. The Lord Jeſus ſtand between the living and the dead. The Lord bleſs the Word and Rod to your ſelf and others. The Lord dwell and rule and walk in the midſt of you. O keep cloſe to God, he will never fail you nor forſake you. My Prayers are for you. My kind Reſpects to your ſelf, and all our Chriſtian Friends. My Wife ſends her Love to you. The Lord be with your Spirit. I remain

Stratford,
Sept. 25.

Your Loving friend in the Lord,

John Maſon.

LETTER XI.

My dear Chriſtian friend, and heartily beloved in our Lord Jeſus Chriſt,

WHat a good God have we! that remembers us in our low Eſtate, thinks upon us when we are poor and needy, and is neareſt to us when we need him moſt. He is a Sun to comfort us, a Shield to protect us; he gives us Grace, he gives us Glory, he gives us himſelf. O what a good God have we! Why hath he choſen us? We did not chooſe him, but he hath choſen us; he hath loved us firſt, and he hath loved us freely. And behold what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Children of God. Is not his Love ſweeter than Wine? Is it not better than Life? Does it not ſweeten a ſick Bed? Does it not ſweeten the Thoughts of Death? When the Love of God is ſhed abroad in the heart, then the bleſſed Soul cries, *Welcome Death, welcome Judgment, welcome Eternity, Come ſweet Lord Jeſus, come quickly.* I Rejoyce to hear of your Recovery, and I Rejoyce

in the Thoughts of that comfortable Entertainment your Saviour gave you in the time of your Sickneſs. When the Apoſtle *Peter* was upon the Water, he ſaid, *Lord bid me come to thee.* And ſo many of Chriſts Friends, have deſired Chriſt to call them. And did you run to Embrace Chriſt? rejoyce in the Thoughts of his Coming, and long to depart that you might be with him, which is beſt of all? O! bleſſed be God for the Savour of his Sweet Ointments which drew out your Souls after him. Bleſſed be God for his Almighty Spirit which made you ſo eagerly and Joyfully deſirous of the Coming of Jeſus Chriſt. But now you muſt wait for Chriſt, as the People by the Sea-ſide, *Luke* 8. 40. *They were all waiting for him.* He will certainly come. He ſaith, *Behold I come quickly.* It is but yet a little while, and he that ſhall come, will come and will not tarry. You muſt wait for him, and watch for him. Trim your Lamp, that when you ſhall hear the Joyful Sound, *Behold your Bridegroom cometh.* You may be ready, and the Bride chamber Door may ſtand open for you. A good *Martyr* in *Scotland* going to ſuffer for Chriſt, ſaid to his Wife, *I will not bid you good Night, for we ſhall meet at Supper.* It is not long ere all Gods People ſhall be gathered together to him, and ſhall be for ever with him. Remember my kind Love to all my dear Frinds with you, and near you, as duly as if I named them one by one. Mine, and my Wives Love to you. Let us continue to Pray for one another. *The Lord be with your Spirit.* I Remain

Water Stratford, March 8. 1676.

Your aſſured Friend in the Lord,

John Maſon.

LETTER

LETTER XII.

My Dear Sister in the Lord Jesus,

IT is no small Comfort to me, that you are in Health, but that your Soul prospers, is my exceeding Joy, Ah, hath my Sister found the Pearl of great Price? doth your Soul Live the Life of Faith, and Fellowship with the Lord? Is your Delight in him? Your Heart with him? Is your Relish Spiritual? Is your Discourse Spiritual? Do you infinitely prefer that which is Spiritual, to that which is meerly Civil. My Dear Friend in the Lord, this is from the Spirit, through Christ; the Lord keep the Fire of Heavenly Zeal also upon your Heart; let us look for Christ, and be like those that look for him, tho the most unworthy, I must say it. The Lord is at the Door, he will be the Head Stone of the Corner, All in All, rejoyced in and trembled at; *The Lord is he that Reigneth, let the Earth Rejoyce; The Lord Reigneth, let the Earth Tremble*, Psal. 97. 1. and 99. 1. How will our Blessed Jesus be Magnified at that day, when one side of the Earth shall rejoyce exceedingly before him, the other side tremble exceedingly before his Presence, the Unsanctified Earth shall Tremble, the Sanctified Earth shall Rejoyce; Now Christ is esteemed Lightly by Worldlings, Slighted by the Builders, Peirced by the Blasphemers; but then shall he be known, God will have his Son Honoured; O how should our Hearts even Spring and Leap within us at the sight of that glorious Promise, *Isa.* 52. *Christ shall be Exalted, and he shall be very high*, Micah 5. *Now shall he be great to the ends of the Earth.* For what end were we Born unto this World? For what End were we Born to that better World, (the second Birth) but that we should desire and endeavour *that his Will be done on Earth, as it is in Heaven, his Kingdom come, and his Name Honoured*; O! may my Eyes see the King in his Beauty, and *Jerusalem* in quiet for our Habitation. My dear Sister in the Lord, Christ will stand for his Name, Word and Children; he is raised up out of his Holy Habitation; he comes as a *Roe*, O let him not come unlook'd for of our Souls; he takes it infinitely

kindly to be lookt for by our Souls. I shall not come unlookt for by such a Soul, and for the Soul to Triumph in his Promise, and for to behold him with an appropriating Eye, and to receive him in Arms of Faith and Love; loe, this is my own God, I have waited for him, and he will Save me: O! how wonderfully sweet, and precious will such a day be. I acknowledg my Sisters Kindness in sending; how kind would her coming be! then we may more freely declare what God hath done for each others Soul, and were it not to bless the Lord together, and seek the Face of the Lord together, it would be but to little purpose for Friends to see one another; All is void and Empty where Christ is away, like a Funeral Feast where the Master is away. But Providence hath seperated us, nevertheless we meet in Christ, and the hour is at hand in which the Lord will make up his Jewels; there is a gathering time at hand; where the Body is, there will the Eagles be gathered together, *Luke* 17. *last verse*, Take us Lord, take us, and the Remnant for thy sweet Loving Kindness sake, *Amen.* I beg your Prayers. I bless the Lord I am neither in Sickness nor in Pain, but under that defect of Spirit which incapacitates me for the publick Worship and service of the Lord, and also what engages my Affection afflicts me, I am told it is a call to Rest. I thank you for the Bottle of Liquid Stuff, I hope, through Mercy, it Comforts me, I give my Body to Rest; I drink *Asop* Waters; I give my self to rest from Labour; I Cherish my self; I have rested at home these two *Sabbaths* past. I hope I am somewhat amended through Mercy, but dare not adventure upon Business. It is my Joy, I am at the Lords Foot, at the Lords disposal; I look for Christ, my Soul looks for him through the Word, through his Love, through his Blood, for his Glory, and the glory of God the Father. I desire your Prayers, and the Prayers of all the Lords People. Mine, and my Childrens Christian and deerest Love, and Respects to your deerest self, and all other Friends. The Lord is coming, Watch and Pray, I say the Lord is Coming, Watch and Pray. In him I rest,

July, 29th, 1691.

Your Affectionate Brother,
John Mason.

More

More of Mr. Maſon's Chriſtian Letters, *which he writ to a Friend in* London.

LETTER XIII.

Water-Stratford,
Feb. 23. 1676.

Dear Friend,

I Thank you for your Letter, and am glad to hear you are ſo well ſettled, but eſpecially of the good frame of your mind, which God preſerve for his glory. I deſire you may ſtill cheriſh thoughts of your own Mortality. All our Meditations and Preparations are little enough to fit us for a dying hour. Hold faſt what you have received, make much of your Experiences. Doth not Experience tell you, *that the worſt of the ways of God are better than the beſt of the ways of ſin?* When you ſee the abundance and glory of the world, pray for the *light of God's Countenance*; When the ſoul ſaith, *The Lord is my Portion*, that is ſatisfied; whilſt others, that have their Portion in this world, remain unſatisfied. Watch *over your Heart, and Tongue, and Life*; watch againſt ſin, watch unto duty, watch for the coming of Chriſt; *Seek the Lord, Seek his ſtrength, Seek his face evermore.* Be not weary of well doing, and waiting upon God: Remember what you hear, what you read, what you pray for, and live accordingly. The God of peace be with you, my Wife and I ſend our hearty love to you, and your Brothers alſo, and my *Couzen Betty.* We are in good health at preſent, *Bleſſed be the Name of the Lord.* I hope your Brothers profit in learning, The Lord give every one of them a Portion of Grace. Commending you to the protection, direction and comforts of the bleſſed God. I reſt,

Your truely Loving Friend,

John Maſon.

LETTER XV.

Water-Stratford,
April. 26. 1677.

Dear Friend,

I Received yours, and ſhould be glad to hear where, and in what Condition you now are. Want of Jealouſy and Zeal for the great name of God, deſerves to be complained of. I am glad it is your Burthen, nevertheleſs I would not have you to be diſcouraged. It is a ſound concluſion of Divines, that a Chriſtian may be more ſenſibly affected with outward things, which touch the ſenſes, than with ſpiritual things; and yet have a more inward, deep, hearty concern for ſpirituals; He may have a more radicated love to *God* than to any earthly thing, he may have a more judicious hatred of ſin, than of any Plague; He may have a more ſolid profound grief for the diſhonour of God than for an injury done to his earthly Relations; albeit he may be under great corporeal Paſſions, and may ſhed more tears for wrongs done to his Friends, or Plagues inflicted upon his Body, than he does for Spiritual Evils: Beſides, I am glad Almighty God hath ſo far Enlightened your mind, to ſee ſo much of the Evil of Sin, as to be diſpleaſed with your ſelf, for being no more diſpleaſed at it. It's ſome Argument of Softneſs, when the Stone grates upon the Fleſh, and makes it Bleed; to be ſenſible of Hardneſs, Argues that Hardneſs does not prevail. God go on with his Work in your Heart, and make all Graces abound in you. Wait continually upon your God. Seek the Lord, ſeek his Strength, ſeek his Face evermore. Above all gettings, get Wiſdom, get Underſtanding, forget it not. Let me know how it is with you, and whether you have lighted into good Company. With our Loves, I reſt,

Your Loving Friend,

Jo. Maſon.

LET-

LETTER XIV.

Water Stratford,
March 17. 1676

Honeſt and Dear Friend.

GOD Almighty bleſs you, and keep you, and make his face to ſhine upon you, and give you peace; The Lord lift up the light of his Countenance upon you, and encourage you, beyond all diſcouragements. I rejoyce to hear of your care to keep Sabbaths, and willing rather to ſuffer for keeping of them, than to ſin in breaking of them. Undoubtedly it is better to ſuffer the greateſt ſuffering, than to ſin the leaſt ſin. And if we keep the Sabbaths holy, Sabbaths will keep us holy. Be much in Prayer, be always watching againſt ſin, over your Heart, unto Duty, and for the comeing of the Lord. Be alway in your earthly Calling, or in your Heavenly Calling, or in ſome way that may fit you for theſe Callings. Be heartily content with that Condition, that Divine Providence, and your good Parents ſhall call you to. *Adorn every State by Religion*, and adorn Religion in every ſtate. Labour in all things to pleaſe God, that through you Gods name may be honoured, and his ways the better thought of. I am glad to hear of your willingneſs to depart out of this wretched World; The Rule is, *Vitam in patientia, mortem in deſiderio habendum eſt*; we muſt be content to live, willing to dye. I pray God to uſe you whilſt you live, and not to refuſe you when you come to dye, I hope you will live to glorify him upon earth. I beſeech God to preſerve your Body and Spirit. I am glad of dear *Cozen Jonathans* good proceedings. I and my Wife remember our hearty Loves to you, and ſo do your Brothers. 'Tis *Saturday*, and my work is upon me which makes me take my leave of you ſooner than elſe I ſhould do. I ſhould be glad to hear from you. God be with your Spirit. I reſt,

Yours in Chriſtian Affection,

John Maſon.

LET-

LETTER XVI.

Waterſtratford.
May, 17. 1677.

My Dear Friend,

THE *Lord Love you*, and *bleſs you*, and keep you, and make his face to ſhine upon you. I beſeech him to ſtabliſh your Heart with Grace, and preſerve you harmleſs and blameleſs unto the coming of Chriſt. Cleave unto God with full purpoſe of heart. Be aſſured that the World is Vanity, Sin is Folly, *Chriſt is All in All.* Live upon God by Faith, live unto him by Obedience, Watch and Pray that you enter not into Temptation, Cheriſh good Motions, *quench Bad*, Honour God by a Faithful Diſcharge of Duties *Perſonal and Relative.* Be aſſured your Labour is not in vain in the Lord. Caſt not away your Confidence, which hath ſo great recompence of Reward. *I* was laſt Week at *Murſley* to ſee your Mother, who was ill, but removing to *Great Brickhill*, ſhe found her ſelf better: *I* hope God will reſtore her to you all, for his glory and your Comfort. We are all in preſent good Heath, through *Gods* goodneſs. My Cozen *Betty*, by whom *I* ſend this *Letter*, is come to *Southwark*, but as I know not certainly in what place ſhe is to be there, ſo neither do I know to what place to direct her, where ſhe may find you: However, I have written to you by her, hoping ſhe may by one means or other find you out, and commend our hearty *Loves* to you; my Wife, and Mrs. *W.* and all your Brothers, ſend their ſeveral reſpects to you, and ſo doth,

Your ſincere Friend,
John Maſon.

LETTER XVII.

Water-Stratford,
July 20. 1677.

My Dear Friend,

I Am glad *of your proficiency in the good ways of God*: The further you walk in them, the ſweeter you will find them, and the better you will like them: And therefore I beſeech *you for God's ſake, and for Jeſus Chriſt's ſake*, not to hearken *to the world, the fleſh or the Devil*: for they would take you off from the pure and pleaſant ways *of God*. Bleſſed is he that watcheth, and happy *is* the man that feareth always. Commune with your own heart, Conſider your latter end, look at things eternal. *What is the World to the Soul?* The Judge is before the door. Pray continually, own the *ſubſtantials of Religion*. I told you my mind before we parted in the Celler Chamber, and my prayers are for you by name. *Heart work is better than head work; and it is a better temper to be fervent in Charity, than in diſputes.* Own the Image of Chriſt wherever you ſee it, and beg wiſdom of God, who will give it you liberally. Judg others with a Judgment of Charity (as the Apoſtle *Paul* doth) but judg *your ſelf* with a Judgment of Verity and Severity. *Spare not a Corruption, ſlack not a Duty, be always abounding in the work of the Lord.* My dear Friend, I received your kind ſympathiſing Letter, and thank you for it. I ſent to you an Anſwer, but it could not find you out; and therefore I ſend this by *your Mother*, whom I ſaw laſt week, bleſſed be God, finely ſupported. With mine, my Wives, Cozen *H—— s*, and your Brother's Reſpects to you, I reſt

Your aſſured Friend,

John Maſon.

LETTER XVIII.

Water-Stratford, Octob. 10 1677.

Dear Friend,

I Thank you *for your Letter.* God hath bleſs'd me with a Son, and we are all in good health, God be praiſed for it. My brother *Wyat* was ſuddenly taken away, and my ſiſter is left a poor *ſorrowful Widow.* See the *courſe and Faſhion of this world*, firſt the *birth of a Son*, then the *death of a Brother.* God never changes, never dies; happy are they that have God for their God; they are ſure of ſomething, or rather of All. If a man had the whole world, he were ſure of nothing. There is *nothing like cloſe Communion with God*; watching, and prayer, and peace with God, makes a mans life comfortable, in deſpight of all the Rage and Fury in Earth or Hell. Follow on to know God, and you ſhall *know him more.* The Lord ſtabliſh your heart with grace, and give you a further experience and liking *of his good ways.* It would be much to my ſatisfaction to hear of *your proficiency in a Chriſtian way*, and that *your Soul proſpers.* O that I may rejoice in the day of Chriſt upon *your account*, that I have not run in vain, nor *laboured in vain. I* wiſh *you a good ſettlement*, and under a *good Maſter.* God's holy and wiſe Providence take the care of you, that you may be *diſpoſed of to your eternal good.* Mine and my Wives, and Mrs. *W*— s love to *you.* Your Brothers ſend you their due Reſpects. *I* am

Your hearty aſſured Friend,

John Maſon.

LET-

LETTER XIX.

Water-Stratford, December 15. 1677.

Dear Friend,

I Thank *you for your Letter. I* earneſtly deſire your proficiency and comfort in the *good ways of God.* Caſt not away your Confidence, which hath ſo great recompence of reward. *A Chriſtian muſt be humbled, but never diſcouraged.* The firſt is a Duty, the ſecond is a ſin: Though the bare talking of the lips tends only to penury, yet talking from the heart of God, and of the things of God, is part of our Chriſtian practice, eſpecially among thoſe that are endued with a ſenſe of Religion. *Our words muſt be ſavory, ſeaſoned with ſalt, tending to edification, and ſuch as may Miniſter Grace to the hearers. I* commend to you ſecret duties, *A Chriſtian is what he is between God and his own Soul.* Go to God for God, go not from God without God. Seek his face in Chriſt. Endeavour for a ſenſe of his favour, and the ſupplies of his Spirit. You have the bleſſed and moſt worthy name of Chriſt to ſpeed your requeſts, therefore let nothing lye upon your Heart to trouble you. *It* is not only a ſuffering, but a ſin, to let any thing lye upon our Hearts to trouble us, when we have a God that bids us caſt all our care upon him. God will deal familiarly with you, he will be all things to you, if you depend upon him. If your ſpirit flags or faints, ſearch the cauſe of this untowardneſs and averſeneſs, and conclude it is not well with you, till you have recovered a chearful obedient frame of heart, that you can ſay from your Soul, *Lord whom have I in Heaven but thee? Whom have I in earth but thee?* Two things reſolve upon by the Grace of God, *To Judge your ſelf, and to Judge no body elſe.* God requires theſe two things, to be ſevere to your ſelf, and charitable towards others, this will bring you comfort. Attend to the vitals and eſſentials of Religion, they will nouriſh Life and the power of godlineſs in your Heart. *Three things make a Chriſtian, Repentance towards God, Faith in the Lord Jeſus Chriſt, and ſincere and univerſal obedience*; mind theſe three things, and the God of peace ſhall be with *you. Aſſure your ſelf, there is ſuch a thing as Religion in the World*; *though*

ſome deride it, and others *falſly* pretend to it, there is ſuch a thing as communion with God. Seek comfort in God through Chriſt, there it is to be found, reſt not till *you* have found it; And then *your* ſoul will *ſay*, This is that that *I* would have, *this refreſhes*, *this ſatisfies*. If a man have his cheſt full of treaſure, what cares he though he be Judged a poor man, or called a Beggar, he hugs himſelf, and ſaith, *Populus me ſibilat, at mihi plaudo.* If a man be Judged an *Hypocrite*, it matters not, ſo long as he has his evidence of his *ſincerity* in his Boſom, a *teſtimony* within that he hath pleaſed God. In a great houſe there are grooms and skullions, *yet* we *ſay* it is not their houſe, it is ſuch a Noblemans houſe, he owns it. There is not a Chriſtian in the World but has *vile Slaves lodging in him*, but Chriſt is Lord of the Houſe; Corruption rebells, but grace reigns; there are two Houſes, two Parties, a conflict between them, *Chriſts ſide, and the Devils.* If it were not ſo, Earth would be Heaven, if it were not for this inward conflict. Outward oppoſition would be nothing, if it were not for inward Corruption. Well, but *quod non placet, id non nocet*; If ſin be our grief and Hatred, it ſhall not be our Ruine; *Chriſts ſide ſhall prevail.* I commend *you*, *my* Dear Friend, to the grace of God, which is able to illuminate *your* mind, and to govern *your* Spirit, and to preſerve *you* to Gods everlaſting Kingdom. With mine, and *my* Wives, *Cozen H—s.* and Mrs. *W—s* kind reſpects to *you* and *your* Brothers Loves, I reſt,

Your ſincere Friend,

John Maſon.

LET-

LETTER. XX.

Water-Stratford.
April 16. 1678.

My indeared Friend,

IT is the duty of every true Christian to give God the glory of his Grace. We can never bless God enough, for his Patience, that has kept us so long out of Hell; nor can we bless him enough, for his mercy, that so earnestly invites us to Heaven. Is it nothing, that the Lord is continually following us with terms of peace and tenders of mercy, and beseeching us to be reconciled? Say not in your Heart, I have nothing of Christ in me, because you have not attained to such perfection and assurances as you desire. *It was the speech of a good Christian, I bless God for a good thought.* Bless God for any token of his Love, any Portion of his Spirit. Thou canst not say thy sins are forgiven thee, But canst thou not say they are confest, and they are confest over the head of the scape Goat? Dost thou heartily confess thy self to God? Dost thou confess thy sins and their aggravations? O it is a great mercy. Thou canst not say thou hast an interest in Christ; others rejoyce in this, they have an interest in Christ; But hath not Christ an interest in thee? hath he not won thy heart and affections? O it is a great mercy. Thou sayest possibly thou art not worthy to be called a Child of God; but does not *God* receive thee and treat thee as a Father? *The Prodigal in Luk.* 15. *acknowledged he was not worthy to be called a Son, but his father received him, and treated him as a father.* Again, it may be thou complainest of sin; but is it with thee as it was formerly? shouldest thou not bless *God* for some amendment? If a sick man be any thing bettered in his health, though he be very bad; yet he will tell his Friends he is somewhat better than he was, and he blesses God for some amendment. Again, though sin dwells in thee, *yet* it is the grief of *thy* soul; Thou art its Captive, not its Convert: As sin is against thy soul, so *thy* soul, is not that against sin? *Quod non placet, id non nocet.* If it be *thy* grief, it shall not be *thy* Ruine. Again, it *may* be *thy* Heart is troubled

bled in an hour of Temptation, yet haſt thou not ſometimes *enjoyed ſweet Peace and Communion with God?* Were not thy Delights earthly and vain? Canſt not thou ſay now, *O quam ſuave eſt iſtis ſuavitatibus carere: One quarter of an hours Communion with God is worth all the delights in the World.* Canſt thou not call to mind ſome of Gods old loving-kindneſs? Haſt thou not ſometimes taſted and ſeen how good the Lord is? *What a Mercy is that!* Again, thou art not aſſured of Heaven, thou wouldſt give all the World, if thou hadſt it, for a full aſſurance of Heaven: And thou wanteſt an aſſurance of Heaven: Yet thou haſt ſuch hopes of Heaven, as thou wouldeſt not exchange for all the Kingdoms in the World. Shouldeſt thou not bleſs God for that, that is more to thee than all the World? Again, thou ſinneſt under *Miſtake or Paſſion*; but canſt thou find in thine Heart to ſin againſt God? He that is born of God cannot Sin, that is, he cannot find in his Heart to Sin, becauſe he is born of God. Again, it may be thou complaineſt of a dead heart, but is there not ſome Life in thee? Deadneſs ſtands in oppoſition to Life, and in oppoſition to Livelineſs: If thou art dead. that is, not lively, bleſs God thou art not ſtark dead in Treſpaſſes and Sins. Again, it may be thou complaineſt of a hard heart; *but thy Heart is not ſo hard, but it feels its hardneſs.* Did *Pharaoh* complain of the Plague of an hard Heart? He felt it not, he was all Stone, ſome are nothing but Stone; But if thy Heart feels its hardneſs, there is ſomething of Fleſh, the Stone grates upon the Fleſh, and makes it bleed. Bleſs God for that Covenant Mercy, an *Heart of Fleſh.* Again, though the Lord tarry, or hide himſelf from thee, yet art thou not willing to wait upon him, and to wait for him? *Doſt thou wait under his Table for Crumbs? Doſt thou wait at his gate for mercy?* Well, the Lord is good to them that wait for him (*Lam.* 3.) Again, it may be thou complaineſt that thou art often out of frame, of an uneven temper, ſometimes praying, and ſometimes ſinning; But though thou art not always the ſame, yet God is always the ſame, and Jeſus Chriſt is the ſame, and therefore it is that we are not conſumed. Again, It may be thou thinkeſt thou ſhalt never be able to ſuffer for Chriſt, thy weak Nature ſhrinks, and trembles at the Thoughts of it; thou art afraid thou ſhalt rather deny thy Saviour, than thy Name,

thy

thy liberty, or thy Life. Why it is true, if thou ſhouldeſt be left to thy ſelf, it would be ſo; But God is faithful, and he will not ſuffer thee to be tempted above what thou art able to bear, he will not ſend thee into the *wood* to fell an Oak with a penknife; when he calls thee to the work that thou never didſt, he will give thee the ſtrength that thou never hadſt. Again, it may be thou feareſt thou ſhalt fall away, thou feareſt thou ſhalt never hold out to the end, but ſhalt one day fall: But does not this fear of thine rather ſecure thee, than betray thee? Does it not quicken thee to duty, to watch, and pray, &c. It is a mercy if it be ſuch a feaſ and trembling as thou art working out thy *Salvation* by. Again, *wherefore* doſt thou doubt? has God ever failed thee at thy need? When the Diſciples began to be *concerned* about Bread, ſays our *Saviour*, *do you not remember* how many Baskets full *ye took up* at ſuch a time, and *how many* at ſuch a time, are *your* hearts hardened ſtill? *So I ſay*, remember *how God* has *comforted you* at ſuch and ſuch times, and be not faithleſs, but believing. The *Lord* inſpire *your* heart with courage and *comfort*, that *you may* perſevere in his *good ways* to the end: The *Lord be your keeper*, *your Guide*, *your Portion* for ever. I ſhall be glad to hear how it fares with *you*: I hope we are not unmindful *of one another*, tho there has been an *interruption of Epiſtolary Commerce*. *I ſuppoſe you* might not receive my laſt letter. With mine, and my Wives, Mrs. *W*--s, *your Brothers*, and *Marthas*, hearty Loves and Reſpects, and all good wiſhes, I reſt,

Your affectionate Friend,

John Maſon.

LETTER XXV.

Water-Stratford,
Decemb. 8. 1678.

My Dear Friend,

THough my time be ſhort, yet I could not omit to let you know what a refreſhing it was to my ſpirit to receive ſo good a Letter from you. The Lord carry on his work effectually in your Heart. *If thou haſt Grace, thou haſt a great charge about thee, Satan and his Inſtruments, will endeavour to rob thee of it, but they ſhall not prevail.* Our Life is hid with Chriſt in God, and when Chriſt who is our Life ſhall appear, we ſhall appear with him in glory. Only let us watch and pray, that we do not enter into *Temptation. Encourage* your ſelf in Chriſt, and Gods gracious promiſes, as I find you do, bleſſed be God. Keep cloſe to God, *ſtand in awe of your own Conſcience*, pray conſtantly and *fervently*, wait upon thy God *continually*, *my faithful and dear Friend, Abhor the appearance of evil.* The Lord keep thee through his name. The Lord command his Loving-kindneſs towards you. The Lord enlarge his hand of bounty towards you. The Lord fulfill the good pleaſure of his goodneſs towards you, and the work of faith with power. I hope we ſhall meet on earth; if not on earth, I hope in Heaven, through the riches of free grace. *Grace be with your Spirit.* Mine, and my Wives, and Mrs. *W—s* hearty reſpects to *you*. Take this *as ſnatcht from my urgent occaſions, yet* be aſſured of the *hearty* affections and *prayers* of,

Your Loving Friend,

John Maſon.

LETTER XXII.

Water-Stratford,
March, 31. 1679.

My Affectionate and Dear Friend,

YOU oblige us by your good and kind Letters, and the News you ſend us. I hope you have that *ſpecial Gift of God, Faith.* Now is a Time to exerciſe it. Now *Gods Wrath* ſeems to be kindled a little againſt the *Nation, Bleſſed are all They that put their Truſt in Him.* When Liberty, State and Life are ſo uncertain, *Bleſſed are they that have laid hold on Eternal Life.* O let us lay up for our ſelves a *Treaſure* in *Heaven*! O that we were wiſe to make Proviſion for our *Souls*, whilſt we enjoy our Lives! that when our Lives ſhall be loſt, our Souls may be ſaved, and that for *Ever.* What a Mercy is it, that we have a God to go to? and the Name of Chriſt to make uſe of in our Prayers? *Antichriſt* is cruel, but *Chriſt* is Merciful. Let our Souls fall into the Arms of *Chriſt*, though our Lives ſhould fall into the Hands of *Antichriſt.* O that our Spirits may be ſaved in the day of the *Lord Jeſus*! and that we meet at laſt in Heaven with Comfort. O Pray! Pray, that he would bleſs, guide, preſerve and keep You and Me, Us and Ours, by the *Holy Ghoſt*, that we may never fall, but that we may be fruitful unto Death, and receive a Crown of Life. The Lord manifeſt himſelf unto you in the Riches of his Love, and bleſs you abundantly with all heavenly Favours. Be encouraged to perſevere in well doing, for you ſhall reap if you faint not. O do not caſt away your Confidence, which hath ſo great a Recompence of Reward; for it is but yet a little while, and he that ſhall come, will come, and will not tarry. O let us live by *Faith*, till we ſhall live by *Sight.* Let us walk with God till he ſhall take us. Mine and my Wives Love to you. (She hath not yet loſt her Ague.) Pray for her and me. The Lord watch over your Spirit,

and charge his Providence with you; and command all t hings to work together for your good. I remain

Your faithful Friend,

John Maſon.

LETTER XXIII.

Water-Stratford,
Septem. 12. 1679.

My Dear Friend,

I Am ſenſible of your Love to us, you Mourn with us, and Rejoyce with us; and I hope you Pray for us, and Praiſe for us: And therefore I muſt needs deſire your Temporal, and eſpecially your Eternal Welfare. I rejoyce in the hopes of your Stedfaſtneſs in Chriſt. Bleſſed be God who hath preſerved you, and followed you with the Motions of his good Spirit. The Lord carry on his Work in our Hearts, that we may at laſt meet in his Kingdom. Be encouraged ſtill to depend on God. *Converſe with him by Faith, Meditation and Prayer. If any deſpiſe the good ways of God, I truſt you can juſtifie them from your own Experience. The worſt of the ways of God are better then the beſt of the ways of Sin. Gods Work is Wages, and in keeping of Gods Commandements, there is great Reward.* Go on (*my dear and faithful Friend*) go on in the Strength of God; follow after *Righteouſneſs, Holineſs, Faith, Love, Patience, Meekneſs.* Labour after further Meaſures of Grace, and more intimate Acquaintance and Communion with God. *The way of the Lord is Strength to the Upright. The farther a Man walks in the good ways of God, the better he will like them.* Let us live by Faith, till we ſhall live by Sight. Let us breathe by Prayer, till we have breathed our Souls into Chriſts Boſom. Let us walk with our God, till our God ſhall take us. Say we are weak, (as it is moſt true) our God will ſtrengthen us. A *Chriſtian* cannot keep himſelf, bnt he is kept by the Power of God through *Faith* unto *Salvation.*

There-

Therefore we muſt commit our Soult to Gods keeping, and derive Supplies of Strength from Jeſus Chriſt. O that we might daily receive of his Fulneſs, even Grace for Grace. When Satan tempts, or the World Tempts, flye to Chriſt, and he will Succour. If your Heart be dead, go to Chriſt, and he will quicken it. I commend you to Chriſt in my Prayers; I commend Chriſt to you in my Letters. Chriſt is all in all. *Becauſe I live, ſaith Chriſt, you ſhall live alſo. Chriſt ſweetens Life, Death, Grave, Reſurrection, Judgment, Heaven, Eternity, Chriſt ſweetens all.* Do you not love a Man, when you ſee *aliquid Chriſti*, ſomething of Chriſt in him? Do you not love a Book, when you read ſomething of Chriſt in it? Are not the Ordinances dear to you, becauſe Chriſt is to be ſeen through theſe Lattices? And do you not love the *Chriſtian Aſſemblies*, becauſe Jeſus Chriſt walks in the midſt of the *Golden Candleſticks? My Dear Friend*, I hope you truly belong to Chriſt, and ſhall one day ſee his Face with Joy. He is our *Prieſt*, he is our *Surety*, he is our *Advocate* at the right Hand of the Father. O let us priſe him, and Praiſe him to Eternity. Bleſs God who hath reſtored your Mother, me, and my Family to our Healths. I parted with *Matthew* with ſome Comfort, and hope well of *John*. Mine, and my Wives, and my Siſters hearty Loves to you. My Couſin *H*——— is now in *Warwick-ſhire*. To the Lord's Almighty Protection, and moſt gracious Favour, I commit you, remaining,

Your Aſſured Faithful Friend,

John Maſon.

LETTER XXIV.

Water-Stratford,
Feb. 9. 16⅞.

My very Affectionate and very Dear Friend,

I Hope there is an *indiſſoluble knot* between us, that neither ſilence nor diſtance can break a pieces; I mean the *unity of the ſpirit*, which will outſtand all carnal alliances, founded in blood, or Marriage; and all temporary confederacies, grounded upon intereſt or temper: *Time often breaks the laſt, and death ever diſſolves the firſt of theſe tyes* and communications; *But ſpiritual Friendſhip grows by time, and is perfected by death, It laſts and holds for ever.* The time comes when there will be no Friendſhip, but ſpiritual Friendſhip. When *Eve* awoke out of *Adams ſide*, how was he joyed in her? This is Bone of my Bone, &c. But when they had ſinned, he bitterly accuſed her at the Bar of God. Such will the end be of that jocund Friendſhip of all unregenerate Allies, they will be divided at the bar of God, and no otherwiſe united, then as tares are in the ſame bundle, whoſe nearneſs does but help to conſume one another. *But I hope, my Dear Friend, we are one ſpirit in Chriſt for ever; I hope we are met in him through Grace, ſhall meet with him in the clouds, and ſhall be ever with him in Heaven.* In the mean time I condemn and abhor my ſelf; that when divine Providence gave me a long wiſhed for opportunity of ſeeing your face, I was no more inward with you, and that I ſo fooliſhly loſt the advantage I then had of conſulting and furthering your ſpiritual eſtate. Sorry I am there was ſo little of Heaven, ſo much of earthlineſs and carnality in my converſation with you And this I write with grief and ſhame. How often has my bowels yearned towards your ſoul, your pretious Soul, that *I* have thought, O that you was but near me, or by me! O that we had but an opportunity of diſcourſing together of things pertaining to the Kingdom of God! I had an opportunity, I ſay I had an opportunity; But it is gone, it is gone, and

and whether I ſhall ever have the like again I know not, *The Lord forgive me.* Though I have not been my Brothers keeper, yet I will commit my Brother to that God who is able to keep him from this preſent evil world, and from every evil work unto life eternal. The Lord by his Spirit breath into you better meditations than I could poſſibly have ſuggeſted. I ſhould have ſpoke to you, But yet I may ſpeak for you, and you for me, unto that God who is with us both at the ſame time, and can bleſs us both out of the *riches of his Grace and goodneſs* in Jeſus Chriſt, In whom I am, Dear Sir,

Your affectionate Friend,

that longs for your everlaſting Happineſs,

John Maſon.

POEMS

POEMS

Written by Mr. Maſon, *upon Special Occaſions.*

On DEATH.

1. METhinks the Hour is come,
The Hour that goes before my Doom ;
My Doom that ever ſhall abide.
Methinks my pulſe is low,
And my breath quick haſting to go,
And my poor friends ſtand grieving by my ſide.

Methinks my heart is weak
Surcharg'd with pain, ready to break ;
Methinks my eyes are fixed in my Head
Looking, but knowing none
And ſcarce my ſelf by ſtanders-by am known ;
My hands and feet are ſtark, and other parts near Dead.

Methinks Deaths door is ope
And in I muſt ; There is no hope ;
Fain would they ſtay me but I give a groan,
I give my farewell ſigh
And like a clod of earth I lye
At which agaſt they cry, he's gone he's gone Methinks

Methinks I am cold Clay,
Which in the dark deep earth they lay,
Where I obſcurely melt and am not ſeen,
Till one dig up the ſtones;
And asks, whoſe skull is this, whoſe are theſe bones?
And now I am as if I ne're had been.

Theſe ſtories pierce my heart,
Like a black ſentence, like a dart,
Canſt bear it? yes, I hear my Lord was dead;
And in a Rock was lain,
Whoſe death makes mine both life and gain,
Whoſe Grave turns mine into a Roſy-bed.

My ſoul his Purchaſe is,
And for my body he gave his,
Nor will he loſe the things for which he Bled,
He'l take my living Soul;
And be a Guardian to my duſt and mould,
In his dear Boſom, I lay down my Head.

An Awaking after a Dream.

Compoſed November 25. *Mane*, 1675.

AMazing Dreams, how glad they make
Our hearts aſſoon as we awake!
I dream, The world does watch my harm,
When I awake, I am ſafe and warm.
I Dream, upon me are my Foes,
When I awake, they are the Clothes.
I Dream, I am Sick, and full of Pain,
When I awake, I am ſound again.

I Dream, a Priſoner I muſt be;
When I awake, then I am free.
I Dream ſometimes, I am in Hell;
When I awake, then I am Well.

As frightful Viſions of the Night,
Are Chas'd away by awakening Light,
Even ſo I truſt to cloſe my Fears,
When Diſſolution— Light appears;
The Fleſh will ſleep in Death, but here
My Soul doth ſleep and dream in Fear.
Yet ſometimes half awake, I find
They are but Dreams that fret my mind.
Then hopes my Soul, when fleſh ſhall ſleep, that ſhe
Shall wake and ope her Eyes, my God, on thee.

PSALM 51. 1.

The goodneſs of God endureth continually.

GOD was, and is, and will be good to me,
Who was, and is, and evermore ſhall be,
Under the Clouds, altho foul Weather rages,
Faith lifts me up unto the Rock of Ages,
What ever Storms threaten to overtake me,
I have a God that never will forſake me.
Here's Alterations: Yonder there is none;
No Change befals God's everlaſting Throne.
Changes and Troubles Riot here Below,
And ſo they did five thouſand Years ago.
Creatures are Creatures ſtill, and breed Vexation,
But God is Mercy ſtill, and my Salvation.
Rage Earth and Hell, yet ſtill my Song ſhall be,
God was, and is, and will be good to me.

A WISH.

O That I had a Trump so large,
That I might give the World a charge,
I'de sound such an Alarm in their Ears,
As either should provoke their Tears,
Or else it should excite their Fears,
And cause a Trembling in both Hemispheres.

But 'tis an Oaten Pipe as serves
My feeble and contracted Nerves,
Which scarce extends to 50 Cubits round;
O that it might with Art propound
Some high and Heaven inspired ground. (sound.
To which some trembling Heart-strings might in consort

My Diversion wherewith I entertain'd my self, July, 23. 1674. *instead of a Merry Collation, I was invited to.*

MY Youth is gone, false Joyes devour'd my Prime,
And shall I add more vain Expence of Time?
Nay, rather let me first Redeem what's lost,
Before I venture any further Cost.
But hath not every day its proper Task?
Yes, every Minute work enough doth ask.
What can I do for time that's past and gone?
Look back upon it with a Sigh and Groan.
Alas, it will not do, such precious Breath
Is far too cheap to save lost time from Death;
If then there be no Cure, I faint, I dye,
Nay, Live, for ever Live, God's Blood doth Cry,
Which answers for my loss of pretious seasons,
No less than if I were supply'd with Reasons.

Sin Diſguiſed in a Temptation, and Detected by the Spirit.

WIth Angels Face and Silver Hair,
With Locks perfum'd and Creſſes Fair,
With Pearls and Silks and golden Lace,
With Body ſtraight and equal pace,
A Lady comes, and would come in,
Nay, quoth my Friend, for this is Sin.
I have heard, ſaid I, of Graces Three,
And ſurely one of thoſe is She.
Alas, ſaid he, thy Confidence
Proves thee void of Intelligence;
For ſhouldeſt thou make Experience,
Thou'dſt find my words are perfect ſenſe,
Her Curles would turn to plaits of Snakes,
Her ſweet Perfumes to filthy Jakes,
And ſhe that eame Attired ſo well,
Will prove a Fury ſent from Hell.

The Chriſtians Triumph.

WHen *Alexander* Won the *Eaſt*,
Deaths Cup ſoon brought him under,
When *Cæſar* had ſubdu'd the *Weſt*,
Death tore his Fleſh aſunder.
O King of Fears, and Fear of Kings,
For all thy Vapouring Tone,
Heark, for the merry Chriſtian ſings,
Where is thy Sting thou Drone?

PSALM 86.

1. HEar, hear, my Lord, for I am poor,
And beg Salvation at thy Door;
Bow down thy gentle Ear to me,
Who am oppreſt with Miſery.
2. Save me, my God, for I am thine,
Thy Touch hath made my Heart Divine.
Save me, my God, to whom I Flee,
Who have no other God but Thee.

3. Let

3. Let Mercy come from God on high,
The Object of my daily cry.
I daily knock, I daily wait,
For Mercies Alms at Mercies gate.

4. God of all Comfort, give a Dole
Of Comfort to thy ſervants Soul;
For this my Soul doth bend her Knee,
And ſtretch her craving Hands to thee.

5. Thou Lord art good, and thou doſt *ſtand*
With ſealed Pardons in thy hand.
O! how thy dews of Mercy fall,
And anſwer at thy Peoples call!
It nere was writ, Here lyeth one,
Dy'd at the foot of Mercies Throne.

6. Lord harken to my humble cries,
And let them ſound above the Skies.

7. I have a God, to whom I may
Reſort with freedom any day.
I'll ſeek him when I am in Pain,
Nor hath he bid me ſeek in vain,
I'm ſure to hear from him again.
And when my Soul ſhall underſtand,
The comfort of his curing Hand;
Then ſhall it ſing, O happy Rod,
That brought me nearer to my God.

8. What are thoſe Gods whom *folly feigns*,
Thoſe Creatures of Diſtemper'd Brains?
What are thoſe Dunghill-gods, before
The mighty God whom I Adore?
Alas, they have no Might at all,
Witneſs *Bels* Thraldom, *Dagons* Fall,
My God, my God, alone doth all.

9. O King of Nations, Lord of all!
Before thee ſhall all Nations fall,
And every Language ſhall confeſs
Thy Glorious Everlaſtingneſs.

10. For thou art great beyond compare,
Thy works amazing wonders are.
To God alone all glory be,
There is no other God but he.

11. Lord

11. Lord, guide me in thy ſecret way,
With ſuch a guide I ſhall not ſtray,
Bring me into an Heavenly Frame,
Unite my Heart to fear thy Name.
12. My Lord, my God, my *heart ſhall praiſe*,
And glorify thee all my Days.
13. Thy Mercy to me doth excel,
I am a brand ſnatch'd out of Hell.
14. The Sons of Pride againſt me riſe,
Fierce Atheiſts are mine Enemies.
They fear not God, they Love not me:
My comfort is their Miſery.
They mark me for their common Foe,
And Joyntly Plot my Overthrow.
15. But thou, my Lord doſt take my part,
Thou Lord, a God of Bowels art.
Thou art moſt ſwift to Acts of Grace,
But unto Wrath of ſloweſt pace.
Thy Mercy, Lord, with Truth is Crown'd,
Thy Mercy and thy Truth abound.
This is Faiths everlaſting ground.
Whilſt God is merciful and true,
I am both ſafe and happy too.
I cannot fall, who lean upon
The *Pillars* of the higheſt Throne.
16. O leave me not, who follow thee.
Let Mercy look on Miſery,
Save, Lord, for thee I do Adore,
As did my Mother heretofore.
Save, Lord, one born within thy Houſe,
A Child of Prayers and Tears and Vows.
17. Mine Eyes expect ſome happy ſign,
To tell my Soul that thou art mine;
Me with Salvations Walls incloſe,
To the confuſion of my Foes,
That they with Bluſhing may confeſs,
We cannot curſe whom God doth bleſs,
We cannot catch whom God will have,
We cannot hurt whom God will ſave.
We cannot touch his ſmalleſt limb,
We Curſe our ſelves in Curſing him.

FINIS.

A

CATALOGUE

OF

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be assumed for a Pattern by all succeeding Historiographers. The strange passages in this Work concerning the *Burial of King* Charles *the First, the Death of King* Charles *the Second, the Earl of* Essex's *imprisonment, the late Duke of* Monmouth's *Legitimacy, and the pretended Prince of* Wales, *&c.* are of great concernment and benefit to every *Englishman* to know. In p. 493. you have a *Copy of King* James's *Ecclesiastical Commission*, which was never before printed, and has the Author's ingenious Remarks upon it. In p. 403, 404. Dr. *Oats* is vindicated, and his innocency fully cleared, and that by a proof (as the Author well observes) which could not be bribed or corrupted, and consequently the *Popish Plot* for ever confirmed. These and such like *secret Occurrences* (whereof there is great plenty throughout the whole Work) sufficiently recommends this Piece to all inquisitive persons.

Some Remarkable Passages in the Life and Death of Mr. John Mason, late Minister of *Water-Stratford*, in the County of *Bucks*, with an Account of what was taken by several that were at *Water-Stratford*, from Mr. *Mason's own mouth, and others deputed by him.* Drawn up by a Reverend Divine, *&c.* And now publish'd to prevent false Reports: With a Relation of the present state of his Followers. To which is added the **Letters** Mr. *Mason* sent to several of his Friends, tending to promote the power of godliness both in Persons and Families. As also many **Poems** which he writ on special Occasions, never printed before. Price 1 *s.*

The Knowledge of the World, being a New peice that has met with an extraordinary Reception, both in *England* and other parts, a brief view of it will no doubt be very wellcome to all ingenious persons, who have not yet seen it, more especially to the *younger sort*, of what Rank or Quality soever; it containing the Art of *well Educating Youth* through the various conditions of Life, by way of *Letters* to a Noble Lord. The first Occasion of publishing this Work was very Remarkable, the account whereof you have in the *Preface* to it. In the first Letter the Author treats of the principles of good Education, as being the Foundations on which it ought to established. The second Letter treats of the choice of a Tutor, and the Qualities which are required in him. The third Letter discovers the manner of knowing Intellects. The fourth Letter Discourses of the Education of a Virgin of Quality, *&c.* After the Author has given some important precepts upon *Education*, he treats of all the conditions of Life (each taking up a distinct Letter), and in every condition tells us what are the Duties, Obligations, Maxims and Qualities that concern it. He begins with the *Church*, goes on with the *Court*, and ends with *Trade*; after which he makes a particular Description of the *States of Europe*, of their Laws, Customs, Manners, Maxims, Interests and Politicks. The particular consideration of which leads him farther, and encloses many things worthy the curiosity and instruction of every man. Each Subject throughout the whole Work is handled in a distinct Letter; which is composed, as the Author tells you, of the knowledg he hath acquired by long conversation and experience in the principal *Courts of Europe*; price bound 1 *s.* 6 *d.* Printed for *John Dunton* at the *Raven* in *Jewen-street*.

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The Works of the Right Honourable Henry late Lord *Delamer*, and Earl of *Warrington*, containing his Lordships Advice to his Children, several Speeches in Parliament, An Essay upon Government. — Reasons why King *James* run away from *Salisbury*. — Observations on the Attainder of the Duke of *Monmouth*. —— A Discourse of *Whig* and *Tory*, and which are the best Friends to the Present Government. —— Some observations on the Prince of *Orange*'s Declaration, and on the Death of King *Charles the Second*. —— A perswasive to Union upon King *James*'s design to Invade *England*. — Reasons against Prosecuting the Dissenters upon the Penal Laws. —— Reasons for an Union between the Church and the Dissenters. —— Some memoirs of the methods used in the two last Reigns. —— Arguments proving there was no Presbyterian Plot, and against the Villany of Informing in 1681. —— Prayers which his Lordship us'd in his House. —— A Poem on the Death of my Lady *Warrington*, with many other *Occasional Discourses* on the Affairs of the two last

last Reigns. Being about 32 *Original Manuscripts* written with his Lordships own Hand.

Malbranche's Search after Truth *(is now Publisht) being a Treatise of the Nature of the Humane Mind, and of it's management for avoiding Error in the Sciences, Vol.* 1. *Done into* English *from the* Paris *4th. Edition, by Mr.* Sault, *Author of the New Treatise of* Algebra. *The whole Printed in Octavo, and reduc'd to a* small price, *that so useful a work might be* fit for the Pocket, *and be* every bodies Money. Several Gentlemen of the Universities of *Oxford* and *Cambridg*, have so highly approv'd this Translation of *Malbranches Search after Truth* done by Mr. *Sault*, as that it has greatly encouraged the Sale at *Oxford* and *Cambridg*, and occasioned the Undertakers to send great Numbers thither a second time, and to expedite the Publication of the *Second Volume*.—The Extraordinary Usefulness of this Work of *Malbranches*, may be seen at large in the Book lately Publish'd by the Reverend Mr. *Norris*, intituled, *Spiritual Council, or the Fathers Advice to his Children.*—— where speaking to his Children he says. 'But if you 'would have a *general Instrument of Knowledg*, an Universal Key, a Book that will throughly Regulate, Order and Form your Understandings, and teach you 'how to use your Intellectual Powers, for the avoiding of Error, and conduct you in the *search of Truth, &c.* 'In fine, If you would have a Book that is *alone a Library*, and an ever rising and flowing Spring of knowledg, that ought never to be out of your Hands, but 'always to be read, studied, dwelt and fed upon, till it 'be digested, made your own, and converted, as it 'were into the very *substance of your souls*, let me recommend to you *Malbranches search after Truth, &c.* For 'indeed to speak out freely what I think, I take it to be 'upon all accounts, *one of the best Books* that is in the 'World, and of all Human Composures, there is none 'that does better serve the interests of Truth and true 'Religion.

The Ladies Dictionary,—The Design of this Work is Universal, and concerns no less than the whole Sex of Men in some regard, but of *Women* so perfectly and nearly that 'twill be serviceable to them, in all their Concerns of *Love, Marriage, Business, Life, Houses and Conversation.* It contains also a *general History of Women*, intermixt with much excellent Learning upon that Subject, unknown not only to Women, but to the greater part of men. But for *Women*, 'tis a *Secret Oracle* to consult upon all the Incidents of affairs even from *Childhood* to *Old Age*, for here is not only an Explication of that *endless Jargon* of Names, whether, *French, Arabick, or Heathen*; that compose that learned System of the *Attire and Dressing-Box*; but it contains also many *extraordinary Secrets* communicated to the Author from private Hands. The Arguments *pro* and *con* in all the *Disputes* concerning the fair Sex are truly stated, and abundance of cases clearly and fully solved, that have hitherto tormented the Ladies. Here is also to be found the true *Interpretations of Womens Names*, with so plain a derivation of each name, that every ordinary Capacity may understand them. As for the Author of this *Elaborate Work*, he seems to be cut out on purpose for such a Business, for one may find him quite through the Book to be a man of *great Experience* in *Female Affairs*, and very well versed in the *Mysteries of Love, Intreagues, Amours*, and he hath done it with so much wit, with so smart and feeling an Air, whether *he commends the Sex, tells a Story, or reproves a Vice*, as shews him to have commenc'd *Mr. of Arts* that way. Throughout the whole Work the Author tells you abundance of *pretty Histories*, and other remarkable Occurrences; and you may find here all the *Humours of the Town* at the bare expence of Reading, the Author has spent a whole twelve-month upon this Enterprize, notwithstanding the Helps he hath had from others, which are also very considerable.

THE Second Volume *of the* French *Book of* Martyrs, *is now Publish't in* English, *with Her Majesties Royal Priviledge, and ready to be delivered to the Subscribers. The Third and Fourth Volumes are also preparing for the Press, and comprehend (with the two Volumes already published) all the* Martyrdoms, *&c. that have been in* France *from the beginning of the Reformation there, down to this present time.*——This *Elaborate Work* has been Patroniz'd by the States of *Holland*; and her *Majesties Royal License* for the Printing of it, does not a little recommend it to the *English* Nation; and as for the Author of it, his Preface to the *First Volume* does yet promise fairer things, as his Correspondence for the carrying on so great a Work, extending to such distant places, his access to so many publick and private Libraries, as well as to the Cabinets and Studies of the exacter sort, where Fugitive Pieces secure themselves. his Assistances by Manuscripts and Collections, especially those of the Learned and Ingenious Mr. *Tessereau*, and the *Memoirs* he left at his Death; with other helps which will *best* appear in the Work it self; And surely it cannot be denied but that the *Martyrdoms of the French Protestants* is one of the most *memorable Accidents* that merits to be taken in hand, for the Information of succeeding Ages. It is not to be imagin'd (this Author says) what has past in *France* within these last 30 years; it was very necessary therefore to Establish things in their true Light, and to Collect in a *History* all the *Martyrdoms* and *Persecutions* of the *French Protestants*, for these last fourscore and ten years, we having as yet no faithful Collection of them any where extant.

Bi-

Bishop Barlows *Remains, containing near an hundred distinct subjects, Theological, Philosophical, Historical, &c. In Letters to several Persons of Honour and Quality, to which is added the Resolution of many abstruse points, as also Directions to a young Divine for his study in Divinity, and choice of his Library. Published from his Lordships Original Papers. Price bound 6 s.* —— As for these last *Published Remains of Bishop* Barlows, that they are indeed, as the Title pretends, *his Genuine Issue*, besides the Testimony of the Honourable and Learned Publisher who attests them to have been Written under the *Bishops own Hand*, and many of them to himself; there appear such visible *Features* and *Lineaments* of their great Parent in all of them, that there is no room for any Judicious Person to doubt of the Legitimacy of their Extraction; neither are these Remains only Valuable for that *great Learning* that every where shines in them; but likewise for the *delightful Variety* and manifold and general *utility* of the Subjects they Treat of in *Divinity, Philosophy, Law, History, &c.* so that this Work is of use to all sorts of *Students*; for besides several *points of Controversy*, where the Questions (which was the Bishops chief Talent) are most accurately Stated, and perspicuously decided; here are many *Casuistical* Points, and Law Niceties, and Historical Doubts cleared up, with several curious Political Observations: So that altogether (as the Learn'd Mr. *Woolley* tells us) it may serve for one of the best *Repertories*, both of choice Books, and things that is yet extant.

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are the children of God delivered by Christ, and by what means doth he deliver them from it?——5. How is Gospel-Grace the best motive to Holiness?——6. What is the Fullness of God which every true Christian ought to pray and strive to be filled with?——7. How are the ordinary means of Grace more certainly successful for conversion, than if persons from Heaven or Hell should tell us what is done there?——8. How may it convincingly appear, that those who think it an easie matter to believe, are yet destitute of saving Faith?——9. What is the danger of a death-bed Repentance?——10. How doth practical Godliness better rectifie the Judgment than doubtful disputations?——11. How is sin the most Formidable Evil?——12. How may private Christians be most helpful to promote the entertainment of the Gospel?——13. How is Christ to be followed as our Example?——14. How may a Lukewarm Temper be most effectually cured?——15. What is the duty of Magistrates, from the highest to the lowest, for the suppressing of prophaneness?——16. How may we enquire after News, not as *Athenians*, but as Christians, for the better managing of our prayers and praises for the Church of God?——17. Wherein may we more hopefully attempt the conversion of young persons more than of any others?——18. What Repentance of National sins doth God require, as ever we expect National mercies?

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A True Account of the Proceedings, Sence and Advice of the People called *Quakers*. At the yearly meeting of Faithful Friends and Brethren, begun in *London*, on the 28*th* of the 3*d* month, 1694. and held by adjournment unto the 11*th* of the month following, in order to put an End to the Diviſions and Differences among ſome of the people called *Quakers* in *America*. To which is added an account of the proceedings of the Yearly meeting at *Burlington*, relating to the ſaid Differences; ſhewing the Diſ-harmony of the two ſaid meetiugs. As alſo ſome Queries to that party of the Yearly meeting at *London*, who gave the aforeſaid Judgment.

The Tryals of Peter Boſs, George Keith, Thomas Budd, and *William Bradford*, Quakers, for ſeveral great miſdemeanors (as was pretended by their Adverſaries) before a Court of *Quakers*, at the Seſſions held at *Philadelphia*, in *Penſylvania*, the 9*th*, 10*th*, and 12*th* days of *December*, 1692. Giving alſo an Account of the moſt Arbitrary proceedure of that Court.

Some of the Quakers Principles and Doctrines, Laws and Orders, &c. Reprinted for the ſake of ſuch as have not as yet ſeen them, or that have not duly weigh'd and conſider'd the Tendency [and dangerous conſeqnence] of many of them.

An *account of the great diviſions amongſt the Quakers* in *Penſylvania*, &c. As appears by their own Book, here following, printed 1692. and lately came from thence, intituled, viz. *The plea of the Innocent, againſt the falſe Judgment of the Guilty*. Being a Vindication of *Geo. Keith*, and his Friends, who are joined with him in this preſent Teſtimony, from the Falſe Judgment, calumnies, falſe Informations and Defamations of *Samuel Jennings*, *John Simcock*, *Thomas Lloyd*, and others, joined with them, being in Number 28. Directed by way of Epiſtle to Faithful Friends of Truth, in *Penſylvania*, *Eaſt* and *Weſt-Jerſey*, and elſewhere, as occaſion requireth.

A *farther account of the great Diviſions among the Quakers in* Penſilvania, &c. As appears by another of their Books lately come over from thence, intituled, *Some Reaſons and cauſes of the late ſeparation*, that hath come to paſs at *Philadelphia*, betwixt us, called by ſome, *The ſeparate meeting*; and others that meet apart from us: more particularly opened, to vindicate and clear us and our Teſtimony in that reſpect, *viz.* That the ſeparation lieth at their door, and they (and not we) are juſtly chargable with it. With an Apology for the preſent publication af theſe things.

More divisions amongst the Quakers: As appears by the following books of their own writing. viz. 1. *The Christian Faith of* New England Quakers, *condemn'd by a meeting of* Pensilvanian Quakers. 2. The *false Judgment of a Yearly meeting of Quakers in* Maryland, *condemned by* George Keith, Thomas Budd, &c. *all Quakers*. To which is added, a discovery of this mystery of Iniquity, by *George Keith*.

The *Judgment given forth by* 28 *Quakers* against *Geo. Keith*, and his Friends. With Answers to the said Judgment, declaring those 28 Quakers to be No Christians. As also an Appeal (for which several were imprisoned, &c.) by the said *George Keith*, &c. to the Yearly meeting, *Sept.* 1692. With a full account of the said Yearly meetiug, signed by 70 Quakers.

The *causeless ground of Surmises, Jealousies and unjust Offences removed*, in a full clearing of Faithful Friends, and a sober Vindication of my Innocency, and the Friends concerned with me; in relation to the late Religious Differences and Breaches among some of the people called *Quakers* in *America*. By *George Keith*.

The Arraignment of Worldly Philosophy; or the False Wisdom: Its being a great hindrance to the Christian Faith, and a great Enemy to the true Divine Wisdom. By *Gorge Keith*.

☞ In *several of these Nine forementioned peices* concerning the Quakers, some of their Ancient Ministers and Friends accuse others of their ministers and Friends as being No Christians, charging them with *damnable Heresies and Doctrines of Devils*, &c. A great quantity of these books being lately come over in order to sale, the chief Quakers in *London* bought them all up, designing to stifle them, which occasions their being Re-printed.

Books now in the Press, and going to it, Printed for John Dunton *at the* Raven *in* Jewen Street, *Viz.*

The *second Volume* of *Malbranches* search after Truth, &c.

An *Appendix to Bishop* Barlow's *Remains*, to which will be annext a *Vindication* of those lately Publish'd, proving them to be all Genuine, and many of 'em to be published upon the Bishops own desire.

The present State of the Empire of Morocco. Written in *French* by Monsieur *St. Olon*, the *French* King's Ambassador. Lately publish'd at *Paris*, and Re-printed in *Holland*.

Spectral Thonghts, &c.

*** *Several Gentlemen* of the Universities of *Oxford* and *Cambridge*, have so highly approved Mr. *Sault's* Translation of **Malbranches Search after Truth** *(the first Volume of which was lately publish'd in* London *in* Octavo, *that so useful a Work might be fit for the Pocket,) as that it has greatly encouraged the Sale* at *Oxford* and *Cambridge*, and occasioned the Undertakers to send great Numbers thither a *Second Time*, and to expedite the Publication of the *Second Volume*. Which the World may expect now in a few *weeks*, and had been publish'd sooner, but that 'tis a work requires *great accuracy* both in the *Translating and Printing*. The **Undertakers** are **John Dunton** at the *Raven* in *Jewen-Street*, and **S. Harship** at the *Ship* in *Cornhil*.

*** *THE Compleat Library* (as soon as ever the 3*d Volume* is publish'd, which is now finishing) will be continued Monthly, as formerly, and shall contain an *Historical Account of all the Valuable Books* publish'd from time to time, the various *Editions* of Books, several Papers and *Manuscript Copies*, never Printed before; as also an Account what *considerable Works* are in, or going to the Press. If therefore any Gentlemen have met with any thing very *Curious*, or make any *Abridgment* themselves of what they publish, that they would have communicated to the Publick, if they direct it to *John Dunton*, at the *Raven* in *Jewen-Street*, to be inserted in *The Compleat Library*, they shall have their Request answered, (provided they pay Postage) the Author designing that nothing shall pass in *Europe*, worthy of the consideration of the *Learned World*, but what shall be met with in this *Journal*; and in order thereto has taken care to have all *New Peices* as soon as publisht. At the End of every *Twelve Months* (which shall conclude each Volume) there shall be added Two Alphabetical Tables, the one

one of the Books, and the other of the Matters.

☞ *Several Countrey Gentlemen*, who subscribed for the **French Book of Martyrs**, having not yet sent for their Books, 'tis supposed they have lost their *Proposals*, and so have forgotten the *Design* of this *Excellent Work*, and what the *Remaining Payments* were: 'Tis therefore judg'd proper to insert in this **Catalogue**, (which by being sent to most *Corporation-Towns* in *England*, may probably fall into their hands) what the **First Proposals** were: which follow *Verbatim*, as they were first Printed, *viz.*

PROPOSALS

FOr Priating by subscription the 2*d*. 3*d*. and 4*th* Volumes of the *French Book of Martyrs*: Or History of the famous *Edict of Nantes*. Which *Three Volumes* with the first already Publish'd, contain an Account of all the Persecutions that have been in *France*, from the beginning of the *Reformation* (there) down to this present time, comprehending the Reigns of *Henry* 3. *Henry* 4. *Lewis* 13. and *Lewis* 14. The whole work Faithfully Extracted from all the *Publick and Secret Memoirs* that could possibly be procured, by that Learned and Judicious Divine, Mounsieur *Benoit*. Printed first in *French* by the Authority of the States of *Holland* and *West-friezland*, and now Translated into *English*. *With her Majesties Royal Priviledge.*

The *First Volume* of this *French Martyrology* already Publish'd, having fully answered the Expectations of the *Curious*, it has occasion'd several Gentlemen to desire a speedy Publication of the *whole work*; but seeing that cannot be done with the Expedition expected without Great Expence, I shall therefore to gratify those who are impatient for the remaining *Volumes*, make *Proposals* for Printing the 2*d*. 3*d*. and 4*th*. by way of Subscription, not doubting but that such a *Seasonable work* as this is, (which has been *Patronized by the States of* Holland, and born a Second Impression there in a few Weeks) will meet with answerable Encouragement here, seeing her *Majesties Royal License* for the Printing of it, and the Expectations of so many Great Persons as have desir'd it in our own Language, will not a little recommend it to the *English Nation*. As for the *Author*, his Preface to the *First Volume* does yet Promise fairer things, as his Correspondence for the carrying on so *Great a Work* extending to such distant places, his access to so many *Publick* and *Private* Libraries, as wellas to the *Cabinets* and *Studies* of the Exacter sort, where *Fugitive Pieces* secure themselves. His Assistances by *Manuscripts* and *Collections*, especially those of the Learned and Ingenious Monsieur *Tessereau*, and the *Memoirs* he left at his Death, with other helps, which will best appear in the Work it self.

If *History* be properly Consecrated to preserve to Posterity the Remembrance of things the *most remarkable* that fall out in the World, it cannot be deny'd, but that the deplorable End of the Liberty which the *Protestants* enjoy'd so long a time in *France*, is one of the most *Memorable Accidents* that Merits to be taken in hand for the Information of succeeding Ages. There is not any thing in that *Revolution* which does not deserve *particular Reflections*; upon whatever Circumstance a Man fixes his Mind, he shall find enough to exercise his thoughts either at wondering at the *Malice* and *Fury* of those that were the *Authors* of it, or in admiring at the *Patience* of those that were envelop'd in it. It is not to be imagin'd what has pass'd in that Kingdom upon this Occasion, especially within these last Thirty Years. It was neeessary therefore to establish things in their *true Light*, and to Collect in a *History* all the sorrowful Accidents of this Revolution, (*we having as yet no Faithful Collection of them any where extant*) to the intent that thereby a durable and perpetual *Monument* might be erected, of a *Catastrophe* worthy to be Eterniz'd in all its Circumstances, and therein an *Account given* of all the *Martyrdoms* and *Persecutions* which in *France* have befallen those who for these Fourscore and ten Years have lived in that Kingdom under the Faith of the most *Solemn Edict* that ever was Publish'd.

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